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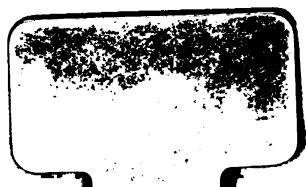
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SCIENCE
AND
THE BIBLE

SAMUEL A. BRADSHAW





SCIENCE AND THE BIBLE:

CORRELATIVELY

SUSTAINED AND VINDICATED;

WITH OSTENSIBLE REGARD
TO THE ORIGIN AND UNIVERSALITY
OF THE RAILWAY SYSTEM.

Comprising Curious Ancient Memorial.

BY

SAMUEL ALEXANDER BRADSHAW.

ENTERED AT STATIONERS' HALL.

LONDON: C. POPLETT, 43, BEECH STREET, CITY, E.C.

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TO THE READER.

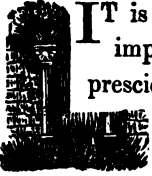
IF I offer to your notice in the literary art nothing beyond simple diction, the importance of my subject in its bearing on society must be my apology. Moreover, it is not every Lecturer that is felicitous in speech, any more than every General is successful in the field of action. The golden mouth, the silvery tongue, and the glowing pen, are gifts which do not fall to the lot of all; yet, all may be equally deserving of countenance for truthful and useful statement. Therefore, apart from the gift of eloquence, it is the happy prerogative of every Englishman, and of every Christian in particular, to communicate; if by so doing a contribution is made to the common stock of knowledge.

Now, in accord with England's memorable and noble maxim of every man doing his duty, the aim and loyalty of this little volume will be found at once conspicuous; but most of all, and what is infinitely greater as the motive power and spring of action, uncompromising fealty to the "KING OF KINGS AND LORD OF LORDS," WHOSE SOVEREIGN DOMINION IS FROM EVER-
LASTING AND FOR EVER.

THE AUTHOR.

May 30th, 1876.

Science and The Bible.

IT is one of the marvels of the Bible, but very imperfectly known, that God in his all-wise prescience has not left himself without witness to the truth of his word in the arts and sciences. Whatever men may say to the contrary God has forestalled them in every branch of industry, science, and invention. So that what we know and approve as modern discovery is only what has been, leaving us simply the bare appliance of our knowledge to what is considered new and wonderful.

Doubtless we take too much upon ourselves in speaking of inventions as originating with man, or any number of men. Within a proper limit this is true, and we are not at liberty to despoil any man of the well earned honours and emoluments arising from his genius. But then, we should not be so vain or presumptuous as to ascribe to him what properly belongs to the Most High; nor so short sighted as to say this or that invention hath not been aforetime. We hardly know what has been in former ages, for history is not an unbroken chain of events, but one that leaves us

in doubt upon many things most interesting to the scientific, and which the antiquarian and curious, for their parts, would readily catch up at any price if the mart of these old wares were but known. We stand then upon very uncertain ground, whether human or divine, in saying this or that is new; whereas it may have been of old time, but lost to the succeeding generations of men: such are the mishaps and hazards to which all things terrestrial are exposed.

These reflections may at least be allowed to sober our senses. If they serve no other end than to bring us to moderation that will be something. For the best of men are apt to be over-towering in their wits, as though their might, and skill, and wisdom had solely brought wonders to pass. But this is to shut God out of his own world, and wherein he is the greatest worker imaginable. Nothing is below His wisdom, power, and presence that has existence among the sons of men; nor is it that He doth not create all things that take their rise in the genius and skill of man. He is the first and the last in every thing whatever it may be. To say less of Him is to detract from His deity; whilst most perilous is the position of the mortal that ventures to say my might and my power hath wrought this thing. Nay O man! What art thou but clay in the

hand of the potter? Whence came thy wisdom and strength but from Him "who is wonderful in counsel and excellent in working." Worship thou Him !

Now a wide field opens to our view which we must necessarily circumscribe or our thoughts would range the whole creation. It matters little what our thoughts settle upon, for, as we have said, God is in everything. But our province is defined. We have to speak of God in the inventions of man, and more particularly in respect of that skill which constructed the Railroad.

Steam is, perhaps, the most wonderful agent discovered by man. Its use is beyond comparison, for we know of no other agent so applicable to the wants and increasing necessities of the communities that people the earth. The electric telegraph, admirable as it is in its almost instantaneous communication, only meets our wants in the conveyance of words and ideas—so far answering our interests in the relations of life. But steam power carries us gloriously along vast districts of territory, placing us in a twink of time, as it were, in the midst of distant friends and families whom tens of thousands could rarely meet, or perhaps never meet at all, if this grand *desideratum* were wanting in the social

habitudes of the age we live in. But there is not merely the transit of our persons, but that of merchandise also, on the extended scale of making almost every Town and Hamlet an emporium; and to a degree that renders demand and supply at enormous distances perfectly contemporaneous in the matter of time. For we have not now to linger over the supply of our wants for days and weeks, as our forefathers had; for no sooner are those wishes expressed than forthcomes the commodity as by the hand of a magician.

Then again there are the manufactures. Steam-power in this department of things is all but a ceaseless agent. It multiplies to an extent beyond calculation, being applied with very few exceptions to all the products of skill and industry. In a word, the world is quite another scene of activities and engagements by its potency. So much therefore respecting the appliance itself.

Let us now turn our thoughts to the origin of the matter. Some trace it no higher than to the ingenious Watt, who so cradled and matured his discovery till he at last gave tangibility to this power in the shape of the ordinary steam engine. But his invention compared with what is now in use was but the rude outline. Time has brought other master minds to

bear upon the power of steam. Hence the noble army of engineers, on whose individual merits we cannot dilate, but of whom it may be said each one has his claim to some improvement or particular phase in advancement of the contrivance, Inventions are rarely matured at the outset. They come forth mostly in haste, or with the cast of a heated imagination; so that when a calmer reflection is exercised, which is generally on the part of another, the original is materially altered and with advantage. Take the "screw-propeller" in the construction of steam ships for example; this principle when first discovered had to brave many years of disappointment before it came into use; but now, from late improvements and so forth, public sentiment and favour have given it a fair existence in the circle of science. And doubtless it is common to most inventions to struggle hard for a time for existence, when at last, being perfected or better known, they push forward their fortune in the world. Thus it was with the Electric Telegraph, which has so wonderfully worked its way into public estimation that we now find men talking with each other in the clouds and beneath the waters of the mighty ocean. But they travel also through rocks and under highways and rivers in this age of wonders.

The appli-ance of steam to useful and necessary purposes as a discovery is limited, or at least chiefly so, to the present century; whilst it is truly marvellous how this comparatively new-born agency amongst men has thriven and stridden in most parts of the globe. It is now not peculiar to any civilized country to have rail-roads. The gain and convenience have been self-com-mended to all countries save those which are blind to commerce and expansion. But there is little doubt that long before another half century completes its course the whole world will be one confederate mass of this iron net-work. At least we have reason to think so from the past, and from the spirit of enterprise which one nation naturally begets in another. The iron roads have not reached their climax; as yet they have chiefly taken the cultivated parts; but when other districts become enlightened, and the foot of despotism removed, (which God will hasten in his own good time) then will there be this happy consummation. I say happy consummation because there is more of a civil-izing tendency than is generally imagined in these iron roads. Their bare existence is a pledge of brotherhood, and of the nations fraternizing with each other. What-ever purpose they may be perverted to does not alter the rule; the law of their existence is that of com-

bination, peace, commerce, industry,—indeed of every social interest of man with man. Perhaps it may be difficult to overrate this change in man's social position; for, as we shall presently show, the whole matter dates its rise, and resolves its end, in a higher power than the creative genius of the human mind and will. It is a matter of fact, and placed on record, that God is not only the originator but conservator also of this mighty revolution in the creature's destiny. For strange as it may appear it is nevertheless true that the Almighty Creator of Heaven and Earth set forth the existence of railroads more than 2,000 years ago. This is humbling to human pride, and shows that man at best is dull in learning the things which God hath spoken. But this shows again that God has a set time for fulfilling his word, and that he gathers around that fulfilment ample evidence of the impotency of man considered in himself as a voluntary agent. Take the case as it stands even in point of discovery. Who could have supposed when the first experiment on the power of steam was made about a thousand years since, by a pipe attached to a globe of copper which whirled round and round, that the discovery would lay dormant so long a time as the present age before it became utilized? Science is mostly quick and penetrating, and forward to hand down to

posterity great things as the fruit of its labours. But so it was—verifying the word of God—if I am correctly informed concerning Hiero. However, the thing was a nonentity until Watt caught up the idea and produced the steam engine, from which arose the Locomotive. Doubtless the celebrated Stephenson stands highest in regard of perfecting the latter invention, while many others have as nobly done in their departments of engineering science. Improvements are constantly taking place as may be gathered from what is technically called super-heated steam, which professes a great saving in fuel.* Thus the all-inspiring spirit of God is pervading the works of art and science which have for their object the better disposition of the wealth and industry of the world.

We shall now more particularly treat of the fact which is mooted in the foregoing statements.

I contend, as every christian ought to contend, that the Bible is the true source of all wisdom and knowledge; as much so in relation to the arts and sciences, in proportion to their importance, as the higher

* The Press and other Steam industries amplify this remark beyond all reckoning.

interests of man's final destiny. It is a mistake therefore to view the ancient volume as treating of subjects connected with man's spiritual being exclusively. It is here that the senator, the magistrate, the citizen, the artist, and the scientific, may learn many useful and necessary lessons. Indeed we cannot hold any position in society, nor discharge any moral duty, nor yet pursue any lawful handicraft, but this book is an instructor and a guide of the first importance. And what it is to the historian and the learned in research may be tolerably well understood by the fact, that, in whatever library this book is wanting there is at once a blank in matters of chronology, and the races that have existed, which no other record can supply. Therefore let the sceptic pooh, pooh, as he may, that man is blind indeed that discards the Bible.

But what should we know of the wonders of creation, and the charms of song, if this book had not existence in our midst? What a madman's paradise, and what childish pratings, in such a case, respecting the beginning and end of all things! Darkness reigning preminent there could be nothing but a void, a chaos, as our lot. I ask, in what sense does civilization exist but as the bible has brought it about? Then we

are far from saying too much in its favour by stating it to be the *fulcrum* of all knowledge to man.

It would be an easy and pleasing task to lay this matter more fully open, for the scriptures abound with facts in proof of what has been stated. It must then be inattention and careless reading that has led to the assumption that science is not indebted to the scriptures. Whereas the contrary is the express teaching of holy writ. In part this will be seen by what I have undertaken to bring forward as the originating cause and foundation of our railroads. Hence I am not of those that consign the government of the world to man—much less to the ungodly. Man is only a subordinate agent in either case, whether for good or for evil. It is God that worketh all and in all. The world is but a platform for the Creator's vast designs. We only play our parts for a time, and there the matter ends as far as we ourselves are concerned. The future and our souls are with God alone.

Now I think no one can have read that wonderful disclosure in the first chapter of the Book of Ezekiel without some desire to know what it really means. The prophet tells us that he was among the captives of Chaldea, (perhaps better known

as Babylon) by the river Chebar, when the heavens were opened, and he saw visions of God. He then says :—

“The hand of the Lord was upon me. And I
“looked, and behold a whirlwind came out of the north,
“a great cloud, and a fire infolding itself, and a bright-
“ness was about it, and out of the midst thereof as the
“colour of amber, out of the midst of the fire. Also
“out of the midst thereof came the likeness of four
“living creatures. And this was their appearance; they
“had the likeness of a man. And every one had four
“faces, and every one had four wings. And their feet
“were straight feet; and the sole of their feet was
“like the sole of a calf’s foot; and they sparkled like
“the colour of burnished brass. And they had the
“hands of a man under their wings on their four sides;
“and they four had their faces and their wings. Their
“wings were joined one to another; they turned not
“when they went; they went every one straight forward.
“As for the likeness of their faces, they four had the face
“of a man, and the face of a lion on the right side; and
“they four had the face of an ox on the left side; they
“four had also the face of an eagle. Thus were their
“faces: and their wings were stretched upward; two

“wings of every one were joined one to another, and two
“covered their bodies. And they went every one straight
“forward : whither the spirit was to go, they went : and
“they turned not when they went. As for the likeness
“of the living creatures, their appearance was like
“burning coals of fire, and like the appearance of lamps :
“it went up and down among the living creatures ; and
“the fire was bright, and out of the fire went forth
“lightning. And the living creatures ran and returned
“as the appearance of a flash of lightning. Now, as I
“beheld the living creatures, behold, one wheel upon
“the earth by the living creatures, with his four faces.
“The appearance of the wheels and their work was like
“unto the colour of beryl : and they four had one like-
“ness : and their appearance and their work was as it
“were a wheel in the middle of a wheel. When they
“went, they went upon their four sides ; and they turned
“not when they went. As for their rings, they were so
“high that they were dreadful ; and their rings were
“full of eyes round about them four. And when the
“living creatures went, the wheels went by them ; and
“when the living creatures were lifted up from the earth,
“the wheels were lifted up. Whithersoever the spirit
“was to go, they went, thither was their spirit to go ;
“and the wheels were lifted up over against them : for

“the spirit of the living creature was in the wheels.
“When those went, these went; and when those stood,
“these stood; and when those were lifted up from the
“earth, the wheels were lifted up over against them: for
“the spirit of the living creature was in the wheels.
“And the likeness of the firmament upon the heads of
“the living creature (s) was as the terrible crystal,
“stretched forth over their heads above. And under the
“firmament were their wings straight, the one toward
“the other: every one had two, which covered on this
“side, and every one had two which covered on that side,
“their bodies. And when they went I heard the noise
“of their wings, like the noise of great waters, as the
“voice of the Almighty, the voice of speech, as the voice
“of an host: when they stood, they let down their
“wings. And there was a voice from the firmament that
“was over their heads, when they stood, and had let
“down their wings. And above the firmament that was
“over their heads was the likeness of a throne, as the
“appearance of a sapphire stone; and upon the likeness
“of the throne was the likeness as the appearance of a
“man above upon it. And I saw as the colour of amber,
“as the appearance of fire round about within it, from
“the appearance of his loins even upward, and from the
“appearance of his loins even downward, I saw as it

“were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.”

Now in this remarkable portion of holy writ we have an exhibition of many things relating to science. Indeed the entire vision, grand and sublime as it is, conducts to a series of facts now patent to almost all the world. What was but obscurely known, or scarcely known at all, even by the prophet Ezekiel himself, is now understood by the clearer knowledge which time, by God's good providence, has bestowed upon the human race. In this I speak advisedly, apart from all rashness and conceit, inasmuch as it has ever been the pathway of the Supreme Being, from the earliest period of creation, to clothe his purposes in metaphor or figure. The why and wherefore we cannot presume upon beyond a certain degree, though doubtless it is in part to take the worldly-wise in their own craftiness, and get to himself the greater renown as his purposes ripen into completion. This fact I

think all will admit when it is called to mind that even the wondrous scheme of Eternal Redemption stands in-folded in metaphor. The memorable words spoken in the garden of Eden concerning the seed of the woman, imperfectly understood in the first instance, are now seen to be both clear and forcible. And so when our Lord was upon the earth ; many things which he said to his disciples were not easily to be understood from the use of metaphor ; but after his death and resurrection how plain became all those matters of mystery. These examples, then, may lead us to see that what appears impenetrable, or of doubtful meaning, may after all contain the plainest truths, which time in the course of life's associations will interpret and make familiar to us. Hence did we but possess the wisdom of connecting the world's history, more fully than we do, with the sacred writings, doubtless, we should have at hand a ready and faithful expositor of many of the mysteries of revelation. But we are too prone to the idea that the Bible is detached from these things, and that its inspirations are closed up to a bygone age, which had specifi-cally for its object the completion of appointments necessary to the christian life. Now this fallacy will certainly be removed by a better understanding of the ceaseless developments of prophecy in science.

The vision before us, which remember is the ground work of my subsequent remarks, may not allow of being anatomized in every matter of speech, for it contains much that is peculiar to the method by which the Infinite and Holy One sees fit to clothe his counsels to man ; but as respects its genius, object, and end, we have free scope to inquiry, and we should be sadly wanting to ourselves, and the spirit of the age, if we did not discover the import of this singularly commanding outline of inspired teaching.

FIRSTLY we observe, "a whirlwind coming out of the north, a great cloud, and a fire infolding itself of the brightness of amber." The prophet, it will be remembered, was in Chaldea, a country far east, when he saw the vision ; whither the children of Israel were taken captive for a long period of years. The vision therefore was signal of some change in relation to this people :—not however with regard to the hopes of that generation seeing Jerusalem, for the vision is totally separate from every promise of the kind—indeed from all promise whatever ; but as the foreshadowing of the Majesty of the Lord and the manner of his coming in a day yet to dawn upon his ancient people. It is most remarkable that this vision should stand

disconnected, as we have said, from every thing relating to the *then* present circumstances of the Israelites, and even from what was most hopefully cherished as their better prospects in point of restoration to the land of Judea. This shows the vision to be of remote fulfilment as regards that time ; embracing objects calculated to impress the prophets mind that the burden of his office was partly for another age than that in which he lived. And true it is that Ezekiel has recorded things which stretch out to a yet distant period, which the Jew in common with the Gentile, in the study of prophecy, is prepared to admit. Indeed such is the want of analogy in the past history of the Jewish people with the writings of Ezekiel as a whole, that, that people, scattered and dispersed as they are at this moment, are at a loss to account for many of his statements. But upon the admission of science, and a forthcoming period of renown in their favour, that difficulty is at once removed ; in such a case the darkness that hovers around their history emits a ray of light betokening glorious things in their behalf. Such is the inference to be drawn from what the prophet saw of the travelling might of Jehovah.

Our quotation contains just three elements in which the divine omnipotence is asserted, viz., AIR,

D

FIRE, and WATER. A marvellous combination but as circumstances have now furnished an interpretation which makes the whole intelligible. Here are also the laws of velocity, condensation, and expansion fairly written, as though the Supreme Being would only leave the bare fact itself untold. To the observant this cannot but show how near to sublimity we are approaching without that consciousness of the mighty hand of God in human projects which should ever be uppermost in the mind of man. The elements, as well as the products of the earth, reducible as they are to the purposes of science ought never to feed human vanity, but convey sober thought of how much is wrapped up, which must ever be a hidden mystery, that may imperil creature existence. For example, Chemistry, Electricity, Mineralogy, Metallurgy, &c., well explored sciences as they are *have still* their hazards, which the most prudent forecasting cannot fully overreach ; therefore all subtilties of the kind, in the several departments of science, should be taken as so many monitors of the divine right pervading the whole circle of material acquisitions and knowledge. Man is but the agent in elaborating : he is not the originator of those laws by which these mysteries are balanced and brought into useful operation. Thence

proceeds the divine prerogative, and in *the skill* to elaborate also, which it is our bounden duty to venerate and adore.

SECONDLY. But this whirlwind, and cloud, and fire stood associated with living humanity. The prophet says "Out of the midst thereof came the likeness of four living creatures. And this was their appearance ; they had the likeness of a man." And then, in substance he further says, that " they each had four faces and four wings ; that their feet were like a calf's foot, which sparkled like burnished brass ; that they had the hands of a man under their wings on their four sides ; that their wings were joined one to another ; that they turned not when they went ; and that they went every one straight forward."

Now let it not be thought that we have here deformed humanity, or that we have another order of beings in the creation of God presented to our view ; or that we have those effigies of existence so absurdly sculptured by eastern nations. I say we have none of these things here depicted. Our Museums may be crowded with the strange conceptions of human fancy, such as the productions of Nineveh and Egypt ; but here we have nothing but the unfolding of the latter.

times in the march of science, developed in a manner only the more sure of a successful fulfilment at the time most suited to the purposes of the divine decrees. And sure I am that no honest mind will find fault with the Great Supreme for having clothed his purposes in some sort of mystery, while it appertains to every man to shroud his designs with a degree of secrecy until he has perfected the work of his hand. By this means God has only secured from an untimely birth what stood purposed in his own mind should come forth in giant strength, and which when brought forth should hasten on the millennial grandeur and omnipotence of truth. Yes Sirs, and I address myself more particularly to men of science and cultivated talent, God has indeed left it to our times to unravel this mystery of his word. Right well therefore it should be our ambition to give publicity to the fact, that what Ezekiel saw was no other than the gigantic scheme of our common railroad.

What says the imagery? for it is perfect of its kind! The elements we have partly noticed: it is the more material that we have now to treat of. The general feature of this combination of parts and pre-figurations is certainly that of a travelling company.

Call it by what name you please there is but the *now* common identity of speed, power, and multitude. Here is man commanding the four quarters of the globe—hence the four faces: here he is in transit with the agility of the wild-fowl—hence the wings: yet he is upon *terra firma*—hence the calf's foot; and to make certainty doubly sure, if we may so speak,—hence that foot is as burnished brass; and withal lest any doubting Thomas should think himself deceived—behold the hands of a man under these wings of concord and flight. And above all, this union is like the unbroken links of a chain—say the coupling chain of our railway carriages; for these living creatures had their wings joined one to another, and turned not when they went—they went each one straight forward. But,

THIRDLY. As prolixity on this part of our subject is not desirable, nor needful, we shall again group a portion of the prophets figures. Speaking of these living creatures he further says:—"As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle. Thus were their faces; and their wings were stretched upward; two wings of every

one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went, and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning."

We have here partly a repetition and partly an enlargement of what was before said, whilst the complexity that may seem to compass the subject only serves to show that the plainer detail was to be worked out by the events of providence. Now this key we have, so that we are no longer in a maze as to what these figures mean or how to apply them.

The solution of this part of the vision is very simple if we first of all take the motion that is indicated. This is distinctly that of our railway travelling—the up and down line as we call the two horizontal lines of communication. The prophet says, "the living creatures ran and returned;" bearing out to the very letter, as we perceive, the action that we daily and

hourly witness. And this is not all, for he adds—"As a flash of lightning." And who has not witnessed this in our express trains, whose velocity even at the present rate cannot be more fitly described? There is therefore strong evidence here of our conclusions being correct: whilst the appearance of "burning coals of fire and of lamps" being mentioned, only establishes beyond dispute that this mystery of the prophetic ages is now having full development.

These statements explain at once the supposed incongruous form of these living creatures—namely, their having four faces and four wings each. To all carriages whether railway or otherwise there are necessarily four sides and four wheels. But leaving this as a mere passing remark, the mystery may be reckoned to shadow forth something of peculiar interest. It is to be taken as an index of certain qualities or parts of co-operation. Thus we have *intelligence*—the face of a man; then *daring*—the face of a lion; then *endurance*—the face of an ox; then *precision*—the face of an eagle. Now all these qualities are just so many component parts of our locomotive system, everything being masculine and adjusted with the greatest nicety of calculation and skill. True we have not arrived at

perfection, but we have nevertheless wonderful accuracy displayed—to such a degree is this the case that it is an exception to the rule of order and circumspection observed when anything to the contrary transpires.

But we may take the physiognomies of these “living creatures” as something more. They denote commerce blended with military and naval acquisitions; whilst agricultural interests are as prominently noticed. What truth more telling than that the interests of merchandise are promoted by railroads—there we have the human face; equally so are our national defences—there we have the courageous face of the lion; and so are our farming and grazing pursuits—there we have the sturdy face of the ox; and so again are our foreign and colonial possessions—there we have the imperial face of the eagle. But there is another view. Taking these several faces as the common bond and concord of the nations in the vast field of commercial enterprise, what have we but a magnificent plan of universal good drawn by the hand of the great architect and engineer of the universe! But more presently on this part of our subject.

FOURTHLY. “Now as I beheld the living creatures,” continues the prophet, “behold, one wheel

upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth the wheels were lifted up. Whithersoever the spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.”

In the use of figurative language it is not uncommon for the same thing to be spoken of over and over again; it is so here, but the repetition is not needless, inasmuch as it gives strength to what is spoken. Moreover, when a veil for specific reasons is to be cast

around a subject this is unavoidable. Therefore we may safely reduce the particulars just read to a few simple points.

We have in these statements of the prophet the same laws of action heretofore observed, but with the addition of a more complete summary of the symmetry of machinery. Here we have the wheels and their play, to use a technicality, in this wondrous combination ; and, further, the operative power by which they are put and kept in motion. If the prophet had used one little word, viz., *steam*, the whole mystery of his vision would at once have been told ; but this was the secret, and perhaps kept from him, as much as from the generations that followed, till the almighty inspiration was imparted at the period already noticed. Hence the prophet speaks of a living creature, and of the spirit of the living creature, instead of saying in plain words what this power is now known to be. Remember, he gives us nothing of brute nature beyond the three faces, and the straightness of the feet ; and in like manner speaking of the human, there are simply the hands and face ; therefore we are necessarily shut up to the conclusions arrived at in our treatment of the subject. And it does not invalidate the argument that

he elsewhere (chapters third and tenth) designates these living creatures cherubim ; for we shall have occasion, ere we draw to a close, to quote the prophet under the more future aspect of the railway.

Now the term "spirit of the living creature" commends itself as both a chaste and beautiful representation of the power of the human mind in matters of engineering science. The science is fraught with immense difficulties and complications, still they are combated and overcome with a perseverance which shows the mastership that mind has over matter. We have only to go back a century to see the force of this statement, when little or nothing was known of the discoveries which now daily press upon public attention. There is enough therefore, every way, to command our respect for the superhuman skill manifested in the adjustment of parts so delicate and yet so powerful.

The prophet himself had some such impression as the vision passed before him. The scene was novel, striking, and impressive. A power was present to his mind altogether new and without a parallel. He gives a likeness—speaking of him subjectively—but not the express image. His imagery could go no further than compass a something too mechanical for the age he

lived in. Yet that something was so forcible to his own mind that he clothed it in figure, for the most part, both apt and convincing. We must, perhaps, on our part, wait further enlargement and improvement in the railway system generally, before we can wholly appreciate all that is written.

The section we are upon treats of motion in the sense we have spoken. It was not a senseless whirl which the prophet saw, but action replete with every adjustment science is capable of imparting. Thus not only is the spirit of the living creature spoken of—which denotes human agency; but eyes are mentioned beyond number, proving at once both the skill of man and a well organized system of transit. And so comprehensive is the vision on the subject of steam-power that it takes within its range the appliance of the science to manufactures as well, which may easily be gathered from the fitness of some of the figures to that purpose. Whilst there is no slight evidence that steam navigation is also recognized in this admirable exhibition of the divine wisdom and foretold presidency of providence.

As the substance of what the prophet here says, we are told first of one wheel—then of wheels—then

of their workmanship — then of their combination. Afterwards he speaks of their action, which is singularly striking ; whilst their dimensions made them in appearance dreadful ; and then he further states that their rings were full of eyes round about them four. Now let me again for the fourth time call attention to the faces of the living creatures in explication of what is here recorded.

1. We had the face of a man. Here is hand labour transferred to machinery in respect of those textures classed by the term manufactures ;—hence the fly-wheel of the steam engine, and those employed upon its productions, are the one wheel and the eyes surrounding.

2. We had the face of a lion. Here is the locomotive as the monarch of all land transit. And too well known is the roar of its resistless energies to need further remark ;—hence the four wheels and the eyes round about them.

3. We had the face of an ox. Here is steam plowing, sowing, &c., not yet developed as we shall eventually witness it : we may therefore incorporate the more ostensible fact of goods transit as part and parcel

of what is meant, which embraces cattle and merchandise of all descriptions;—hence the towering appearances which seemed dreadful and the eyes as before said.

4. We had the face of an eagle. Here is steam navigation; for swift ships are compared to eagles, whose habitations are in rocks and sea bound places;—hence the uplifted wings, the high rings and so forth. Our gigantic steam ships, and their living freights, are a perfect comment on these particulars.

But to draw these remarks into one simple focus. Here is everything that asserts the prophets vision to be machinery and steam power. Nothing can hardly be plainer, notwithstanding the mystery that seems, at first sight, to envelop the whole range of his conceptions. Yet there are some difficulties to be cleared away. The prophet speaks of the wheels being lifted up from the earth, and of the living creatures likewise. But perhaps the most incomprehensible of all is that the wheels turned not when they went, and that they went upon their four sides.

Now on these several points I take the meaning to be this :—The lifting up from the earth is an ideal

type of what has come to pass in railway transit over bridges, which fill up the hollows and span the streets as in our great city. Some of these, as all are aware, literally reach the roofs of houses. So much then for one difficulty.

But the wheels went, and they turned not when they went; whilst it is further said that they went upon their four sides. Now we cannot suppose that they went along horizontally, for there is nothing intelligible in such a notion. The meaning must then be that they went upon their tyres in the manner of a rotary movement, but the velocity was so great as to exclude the appearance of action. Anyone that is at the pains to watch an express train in full speed will see precisely what is meant: the whole mass will be seen to be dragged along as sliding than otherwise. Doubtless it is this straight forward unobservable movement or action of the wheels that the prophet intends to convey.

FIFTHLY. "And the likeness of the firmament upon the heads of the living creature (s) was as the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which

covered on this side, and every one had two, which covered on that side, their bodies. And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the noise of speech, as the noise of an host: when they stood they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings."

We have travelled so far by Ezekiel's railway as to have become familiar with the fact that like every other it has its *terminus*. In short we have arrived at that very point: so that we have only to imagine we have taken a long journey, (not a wearisome one, I hope,) and are about to make egress from the din and clamour of a vast travelling company, in order to realize the full scope and import of the prophet's testimony. What, I would ask, could he have likened so perfectly if this be not the import of his words? What scene does he prefigure? What age does he represent? What is the nation? Who are the people? if he does not refer to our times and those that follow. I require of the gainsayer to tell me what the man of God is talking about, if his words point not to the times and seasons now passing over us. It is nonsense for such

to say we cannot tell: it is all a mystery—a deep, inexplicable mystery. I am warranted to reply that “whatsoever things were written aforetime were written for our learning,” and that it is our duty to interpret holy writ by such evidences as are scattered broadcast around us. The Bible is by no means restricted to the teachings of the pulpit; it is a text-book for every day life, and is an interpreter of the actions and works of man. In this light we ought ever to take hold of it, whilst in doing so we cannot but be impressed that God is bringing to pass in the world a multitude of things dimly foreshadowed by the prophets, yet in themselves, and in their completeness, the very things of which they both spoke and wrote. It is foolishness therefore to look at the Bible as a sealed book, save our dependence on God’s Holy Spirit; or, as is equally contrary to its purpose, that its deeper inspirations are remote from the affairs of common life.

But to return to the station for further inquiry into the merits of this marvellous system of mechanical skill and enterprise.

The prophet gives us just the idea of a starting and a returning train. Action and its accompaniments,

and then the cessation of action and its correspondents. Had he been told specifically that what he saw would be the mode of travelling in the nineteenth century, he could scarcely have given a more succinct account of the matter as regards the railway station and its collaterals. But this only suggests that our scientific and enterprising men are indebted to the word of inspiration for the first idea. Disown it as they may, the evidence is point blank against them. And further, the Crystal Palace, that pet of the age, is but another idea drawn from the same source, though less happy and useful in its relative character, by the circumstance of being a minor illustration of scripture. What God marks out utilizes the skill of man upon the broad basis of universal good, whilst the creature's fancy profits only to the extent that time and chance favour the object. Here is the great difference between God's designs and man's, which affords a safe rule to measure the world's pretensions by. Therefore let any work of art, any matter of science, or any question of knowledge be measured by this standard, and it will at once appear whether the thing is ephemeral or otherwise. But in respect of our railroads this rule distinctly imparts the impress of the divine wisdom, whilst the divine testimony only the more certainly assures us

that man is altogether indebted to his maker for their origin and existence.

Take the statements now lying before us. Here is the prophet speaking on the firmamental part of this grand contrivance. He may be understood to refer to the noble concave of glass which so usefully adorns the *termini* of our great railways. If men had been intent upon fulfilling God's word, perhaps, in but few particulars could they have been more successful. There is only one thing that suggests a doubt whether this is the exact meaning, and that is, this firmament or covering was as the terrible crystal. The prophet may therefore more particularly allude to the seemingly crystalized vapour thrown off by the valve-pipe of the steam engine; this is sometimes to such an extent as to bear out the allusion beyond degree. Crystal, properly considered, is supposed to have its name from its resemblance to ice; thus, as the glittering of ice, or the astonishing brightness or purity of ice, the prophet may have given a figure nearest in affinity to the element whose character and potency he could not fully define. Steam has a wonderful effect when thrown off in vast quantity; it resembles a cloud, bright and pure, and produces a terrible noise, either shrill or gruff, as it passes the

valve into the region of the air. This effect, so well known to us all, the prophet speaks of as a voice from the firmament that was over the heads of the living creatures, which he heard when they stood and had let down their wings. Now taking these particulars together, I think we have what is convincing to every impartial inquirer, that the prophet's imagery is realized by our railways almost to the very letter.

But the subject is invested with additional facts. It presents to the eye further detail by steadily gazing upon the scene itself. The following imagery is truly expressive :—"And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the voice of an host." Now can figurative language more conclusively represent the railway train in full motion. How reminded we are of the flapping sound like wings, and of the thunder like rumble, which accompany its course over bridges and hollow places ! Then again of the foaming, fitful, screeching sounds which alternately salute the ear ! Think of the tunnel echo also, and its reverberation ; then of the slackened and quickened speed ; then of the stentorian signal whistle : surely we have only to take

these things into account, and we as certainly behold in the prophet's words the triumphant era of the railway.

And the idea of motion and its suspension as here conveyed is exceedingly apt and impressive. No figure could more fitly represent speed, which is the grand feature of railway travelling. A journey from London to Paris now-a-days is effected in ten hours or less. How much this is like a flight by the wing. I have heard it stated that some birds fly at the rate of 60 to 100 miles an hour. Therefore the prophet has transmitted an idea of motion not only true in itself, but one that points out that which is self-sustained and resistant to ordinary impediments. Consequently the wings are most significant, whether uplifted or let down; and so in respect of the two that covered their bodies, which is just the condition of the traveller when comfortably ensconced in the carriage. These two wings predicate the doors thereof. But to proceed with our last division.

SIXTHLY. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance

of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

Such is the winding up of the great scene which the prophet witnessed. Well does it end. Like all the works of God, this also is for his glory, and for his praise. There is the seal of Infinite Majesty upon it; therefore let not that seal be obliterated but preserved. Let this impress be handed down to the succeeding generations of men; lest man boast himself as God; and lest he affront the Supreme Ruler of Heaven and Earth by his egotism and self-sufficiency. There is danger of this. Like the proud one of old, Pharaoh King of Egypt, who said—"The river is mine, and I have made it"—men may rush upon "the thick bosses of Jehovah's bucklers" to their entire ruin. An un-

seemly boast of the kind is, certainly, to be apprehended in the following sentiment:—“Steam has become our serving man and the lightning our errand boy.” Now man has *not absolute* lordship over these subtile agencies, any more than these wonders of the age can be taken as of human invention. Steam-power and the electric telegraph *distinctly* owe their existence to divine ordination. It is befitting then that the Supreme Being should be especially honoured in this instance.

Do not mistake the statement here advanced. If it be conceded that the genius is man's, the laws of operation—principles founded in nature—are God's. But we have elsewhere shown that the wisdom and skill to adapt these agencies is in like manner the offspring of Him that sitteth on the circle of the earth governing all. It was not until the Almighty Maker of the universe opened the mental eye of man to perceive the properties in question, that he at all knew their utility in advancement of his interests. Up to that moment they slumbered in the breast of the Eternal as things to be, instead of being things that were; save their record in the book of inspiration. So then what was even revealed of these mysteries was

not perceived till the time ordained. Again how manifest the divine wisdom !

Now this closing section of the prophet's vision relates some things which carry us beyond the present age, or at least beyond the present feature of our railroads. Much as we have to commend in them, they are open to great improvements. To mention speed alone, we fall far short of the prophet's testimony. He says, as you remember, that "the living creatures ran and returned as the appearance of a flash of lightning." If the electric telegraph in the transmission of messages be substituted, this is correct ; but, although this wonderful discovery is part and parcel of the disclosure here given, it does not accord with the motion of the living creatures. It is travelling speed that is here prefigured ; therefore the prophet is, unquestionably, in advance of all that we have yet witnessed. And this accelerated speed is highly feasible, apart from any increased danger ; nay, on some accounts, perhaps with less. To discuss this point logically is not my present purpose. It is however some satisfaction that I am able to quote in a few words an authority which all will approve. A letter by Mr. T. Casson Smith in the *Morning Advertiser*, March 19th, 1860, contains the following :—

"Acceleration of Railway Speed—The late Mr. I. K. Brunel's opinion.

"Mr. Brunel's report to the directors of the Great Western Railway upon this important subject is in existence, *unnoticed* because *unknown*.

"Railway speed should beat bullet speed.

"The railway should outrun the cannon.

"The railway train should, at least, keep pace with the powder train.*

"The scheme may be given in two lines (it is probably too simple to be appreciated), use the broad guage and a six-wheeled carriage, and place the carriage body between the wheels."

* What would Brunel have now said, seeing the Woolwich progeny is becoming very great? Guns of tunnel mouth, and abreast of all enterprise in the field of exploits are displayed. The "Infant" weighs 35 tons; the more advanced 81 tons; and the toptotality one, if rumour serves, is forecasted 160 tons—capable of carrying ball of a ton weight or more. In all this one cannot but hope that the nations may so frighten each other that war will be bowed out of Court. What the next generation are likely to think of these performances is perhaps beyond conjecture; they may fancy a family of twenty out of the biggest in metal, or they may plant this monster pommelaris as a pyramid of the nineteenth century. In the latter case, I opine a cool retreat for the wayfarer in the Desert of Arabia, or on the Plain of Shinar.

But over and above speed we have something in the prophets view peculiar in point of watchful care of the multitude that commit themselves to this mode of transit. What that is I cannot, I fear, but in part describe beyond the words of the prophet himself. He saw the likeness of a throne, as of a sapphire stone; and upon it the appearance of a man; with fire round about within of the colour of amber; from the appearance of his loins upward, and of his loins downward; and that this appearance of fire had brightness round about as the bow that is in the cloud in the day of rain. Then he adds, This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Now in one light all this is explainable enough. Without doubt the engineer in ordinary in conducting the progress of the train is here well defined. His position is before a furnace incased in bright metal, or with such embellishments of copper and brass as do well agree with the representation given. It is about breast high that he stands before the shining object of his charge, performing for the time one of the most important and responsible duties imposed upon

humanity. This view is by no means lowering the vision to meet a point, but infers an identity most obvious and necessary upon the slightest reflection.

And further, the appearance of fire round about from the feet to the loins marks out beyond contradiction our chieftain. Then the appearance of the rainbow follows in the same order. The bow in the rain cloud being caused optically, as all know, by the refraction of the sun's rays, fitly represents the conjunction, as we may say, of fire and water, which in the generation of steam includes a glow of artificial colouring upon the curvature of the boiler by the action of heat and flame. The action of sulphurous fuel upon metal produces exactly the prophets similitude; and it is of these furnace heats that he here speaks.

Still appearances betoken some higher presidency than the chief in question. Fanciful as our thoughts might be in particularizing, it is a thing far better left as some special good looming in the future. God will, no doubt, one day make it plain. His providence is beneficent. Goodness and grace attend all his ways. He is ever mindful of his creatures. Hence all his works praise him. Then we shall see when God is his own interpreter what this likeness of the glory of

the Lord means. There is yet some halo of glory awaiting science.

But, ah ! in so saying I have partly divulged the secret—the secret which God has so wonderfully infolded in this highly wrought piece of mechanism. All honour and reverence to the Great Supreme ! the prophet treats of things yet to come to pass. He writes according to the inspired age—he bespeaks for his own people a forthcoming glory. Methinks I hear the dry bones of the prophetic valley already shake. Bone rattling to its bone with more than magnetic energy and certainty ; yea operated upon by that electric power which awakes the dead, imparting once again the vigour and beauty of youth to the seemingly long forgotten sons and daughters of Zion.

Yes, the prophet breaks in upon the fallacious notion of all being past concerning the land of Israel. His words have a vengeance power that at once dispels the gloom of Israel's doleful night. He foretells an event that harmonizes at this moment with the prophetic language of Moses :—"There is none like the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. . . . Happy art thou, O Israel : who is like unto thee, O people

saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." *

Let it not be supposed that I have indulged in mere rhapsody, for I am about to show marvellous things by the existence of railways, which Ezekiel's sublime and perfect sketch has foreshadowed *for more than twenty ages past*. And in doing so I come to the more direct object of this lecture; my intention being not simply to explain the prophets figures, but to unfold the purposes and majesty of God in relation to our times, and those fast approaching, as contained in the vision.

If it be that we have already gained a point of magnitude in knowing the voice that speaketh to us, as that voice spake unto the prophet, how ardent should be our desire to compass the whole of this mystery! The Almighty does not stoop to speak to man secularly but for some special object. He either has some sign to set up in the world, or some work to be done of a material nature that ranges with

* Deuteronomy 33 chap. 26, 29 verses.

the interests of his forthcoming kingdom. To those that believe in the *literal* millennial kingdom this will appear no strange doctrine; nor is there any reasonable ground for it to be deemed contrariwise by those whose views favour the spiritual, inasmuch as all changes whatsoever in States and Nations are but effects of the divine and sovereign will. Therefore we find it a necessary part of Jehovah's treatment of man to make known before hand what shall come to pass—as much so in relation to the affairs of this life as those of that life which is Eternal. It would be to surrender the world to another master if otherwise. Hence let not men think that God has little or naught to do with them in what they devise and carry into effect; for after all, whatever object they pursue, their aims and ends, with or without their will, are compassed by that farseeing wisdom which drags all into its own net. Let all then consider lest they be taken to their disadvantage as in an evil time.

Before I proceed with what stands premised it seems desirable that we should recall to mind what has been previously spoken. We do well therefore to collect these scattered statements in the form of a *synopsis*. Then observe,

It has been proved beyond a doubt that Ezekiel's vision contains the whole history of railways ; that they have derived their existence and expansion from what God was pleased thus to make known by the symbols given to his servant the prophet. It says nothing against the theory that the plan so laid down has not been studied—it is sufficient to our purpose that the grand idea conveyed has been caught up and elaborated until just the very design has become executed. The idea has been every thing, as is always the case in matters of invention. But it would be to stultify facts to rest here. A system so extensive and minute in detail must have borrowed largely from some source—say from science if you will ; but that only refers us to a field of knowledge that is cultivated with all gatherings from both far and near. The conclusion therefore still meets us, and with only accumulated force, that it is from Bible testimony that the result in question has been obtained. Now this I have shown, apart from the reasoning here adduced, by explicating the mysterious characters given. We have seen that the whole of the prophets imagery is a compendium of wisdom and knowledge on the science of machinery and steam-power. That some of the images are more than ordinarily sublime I have been forward to admit ; but

that admission has reflected not the slightest doubt upon the interpretation followed. The rather, it has afforded further evidence of the genuineness of that course of interpretation from steam-power being a thing hidden—a thing veiled to the eye of the world. And it is most remarkable, the vision coming out of the north has this Hebrew rendering:—*the word north means hidden*. And I have had occasion to notice how materially some particulars are carried out. So that we have not ventured upon a speculative theory or flight of fancy, but upon solid ground by what has been taken in hand. We have pryed into the complexity of this extraordinary scene and we find it to represent the hard stuff of iron and brass, or *electrum* of the ancients, which is a mixed metal of fine copper and silver,—resembling the amber in colour, and so called by the same name.

But as the ancients were somewhat skilful metallurgists, and as some of the descriptions verge upon what is peculiar to the orientals, I have deemed it expedient to leave some niceties an open question ; which seemed the more needful as the Chaldeans had a metal of beautiful lustre made from copper and gold. And again, I have set before you the powerful action

of the mysterious agent that put the whole of this model machinery into motion, demonstrating clearly to every intelligent mind that, according to the divine purpose, it was no other than steam in embryo. Not omitting to elucidate the fact also, that it was enough to the then present object that Ezekiel should see into futurity just so far as to discover that great things were in store against the latter days for the Hebrew Nation. And last of all reference was made to God's glory, which stands partly unveiled ; but which, to the unanimous acclamation of the world, will be fully so when the whole of the divine procedure concerning the chosen people is finished.

Now here we have a fresh starting point concerning this iron age of ours. One which heightens in importance as we consider the prophets testimony to reach beyond the present state of things. Ezekiel's vision encloses the railway system as it relates to his father land. Hence the glory, and the power, so manifested to him. The Lord on high conveys to him something of surpassing interest concerning the land of Israel. This is the true intent of the vision :—it was, and still is, for Israel's sake, specially considered.

And well will it be for us duly to regard these grand designs of the Lord God Almighty.

We have among the many facts with which this matter stands associated one that claims our earliest notice. It is this. Ezekiel speaks of our times in relation to THE NATIONAL REDEMPTION OF THE JEWISH PEOPLE. This silent prophecy of his, as all must have seen, has its first open fulfilment in the nineteenth century. It is an egregious error therefore to place it in the category of the past. Time is the interpreter of all prophecy, and true to the letter time has brought to pass in our day the counterpart of this instructive vision,—allowing for such enlargement as is yet needed to perfect the entire object. I care not who may oppose himself to this statement—there is the fact, broad and lasting, beyond all dispute. And to say that prophecy has nothing to do with our times is only to worship the Devil and make friendship with him on his own terms. That is all that he requires; the world is then prostrate at his feet. But God will maintain the right, and his own special right in this particular, to the confusion of the gainsayer. The short is, *our* railways are but the index of what He has purposed in His own land, when Mount Zion shall

once more become the joy and praise of the whole earth. Let us thread our way in this matter ; it is full of interest.

The prophet speaks to this effect in the 10th chapter. There he relates the same scene, differing only in *local* boundary, and with such alterations as make the imagery tell the tale that it will be holiness to the Lord in that day. He uses the word cherubims for the living creatures. Also the face of a cherub* for that of the ox. Whilst, as the most important of all, the scene is close by the house of the Lord—so near that the house is filled with the cloud, and the court with the brightness of the Lord's glory.

This chapter portrays, without doubt, a great festive occasion, as it certainly will be when Israel rises to honour, and when Jerusalem shall have become a populous city. Rebuilt and adorned with a glorious Temple, then will there be all the appertenances of modern art and science, and by common sequence the railway. Yes, and so constructed that in four points of view the House of God will have this right royal high road for the gathering of the several tribes of his

* Significant of Sabbatical rest, as the ox is of labour.

people: thither will they flow in all the ardour of devout feeling to commemorate the triumphs of the Lord of Hosts. There is no fear of Sabbath desecration in this case ; no, no, the people will be alive to the honour of Him who has wrought such great things for them. The foundation principles of the Hebrew nation forbid what we as Christians so much deplore, and what is unquestionably a blight to all the fair prospects of Christendom.

Our inquiries now assume an importance of high degree. For, although we have largely treated of the fact that Ezekiel holds forth a type of the railway, and thereby of our times distinctly, we have to consider the more commanding object that type presents to view.

Scripture speaks expressly that in the "latter days" glorious things shall attend Israel as a people—namely, that they shall conquer the world, and that that conquest shall be—not by the sword, but by the fulfilment of promises and prophecies. Their heritage is of the Lord, who maketh all things subserve his purposes concerning them. And of this we are notified not by simple declaration merely—though that is enough at all times when God is the speaker—but by

the agreement of things with the times so predicted. Still how little even the Christian public are aware that our railways are given as a sign of Israel's *national* redemption drawing nigh! And yet, apart from all that has been deduced from Ezekiel's vision, there is Daniel speaking boldly to the very fact. He says, by the inspiration of God, "Many shall run to and fro, and knowledge shall be increased."* Now as Daniel's testimony concerning the wonders awaiting the Hebrew people was to be *sealed up* to the time of the end, this adjunct to his words (chapter xii. 40) is of the following import: That that time—the time of the decrees respecting Israel having accomplishment—should be marked by great scientific results and the increase of knowledge generally. Here then is God's *telegram* to the world sent forth by the word of inspiration, telling us in one brief but comprehensive sentence that the age of railways is the age wherein his ancient people shall realize, in truth and righteousness, the glorious promise of national existence.

Thus Daniel carries out in spirit Ezekiel's vision. They both refer to the same people, the same times,

* See note in tablet.

and the same end. They are marvellously one on the subject of Israel's restoration ; they both give signs *of the time* bearing distinctly on the progress of science. Shall we not note this, and rouse up our sluggish faith to hail them as a people yet to be favoured of the Lord. Surely science teaches this lesson in their behalf, whilst it is no other than their prophets that told of its excellence and increase, in this age of the world, thousands of years ago : and, by the way, of its being the watchword of their strength to *arise and go forth*. So at least Isaiah speaks.

But in quoting Isaiah we bring forward a third witness, and the signs he gives are equally specific in point of time, as well as significant of the general feature of things. God by him says thus : "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." Now here the age of iron-roads and iron building material is evidently set forth. (Chapter 60, 1, 3, 17 verses.)

Again, in the 40th chapter 3, 4, and 5 verses his testimony is most emphatic, enclosing a *double meaning* : — "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every

valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : And the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it." Here, as in the former case, are railroads without doubt or contradiction. What should possess the mind to the contrary? This is no hindrance to evangelization ! Yea rather it includes the double blessing ! Spiritual men therefore exceed their duty in proscribing the literal meaning of this scripture ; in so doing they are not without rebuke from those memorable words of our Lord, " The children of this world are in their generation wiser than the children of light." But I shall not insist further on this passage than to observe, that, in this chapter God speaks of the city Jerusalem, of her warfare, and of her final triumph. Her victory is the two-fold blessing of spiritual and temporal good. Hence the restoration of the Jews as foreshadowed by the march of science.

Now what shall be said to these things? Are not their evidences springing up thickly around us? Surely there is something in the rapid developments of the age--something that says we are advancing to

momentous results and ends. Science is on the wing, and stop it will not so long as there is a field open to its pursuits. The nations therefore must go forward in these peaceful conquests in spite of themselves. But in so saying we only prophecy Israel's redemption!—of their return to the land of their fathers! This hopeful end of their scatterings and struggles is the very point on which future enterprise depends. There is no help for it. Men have so far advanced with the railway-net-work that the vast circumference of their labours now wants the centre traversements to complete the whole. Will they fail of this?—not they! Science will still push forwards until the very thing which God has spoken is accomplished.

Jewish history then is not the worst feature of our globe. No, is it not rather one of those wonders hidden from observation till the time appointed of the Father. I speak specially with regard to the prophetic future. In respect of such relations and events has not God hid them in the hollow of his hand? We Gentiles, for the most part, may think otherwise; but the time cometh, and it cometh fast upon us, when we shall most heartily thank God for unfolding this mystery of his providence. Our eyes will then see

light in his light, and England in particular, I doubt not, will be foremost to cast away the mummeries, superstitions, and falsehoods which her indifference has opposed to the express teachings of holy writ. We shall no more hear it said that we are not to seek to fulfil prophecy. That jargon of states and cabinets, like Dagon before the ark will drop to the ground, and crumble into dust lighter than chaff on the thrashing-floor. This convenience of lords and nobles, and of certain divines too, will be seen to have been a lie palmed upon the understanding by the enemy of God and man. Not seek to fulfil prophecy! Then there is at once a stoppage to all progress! Our senators, in such a case, may relinquish state business—their services are no further needed. This doctrine is akin to barbarianism. It puts out the ethereal fire of intelligence, wisdom, and knowledge. It hands over to despotism and cruelty. It makes the palace a dungeon, and the temple of God an abode of confusion and obscenity. Alas! what folly in mortals!!

Allow me to ask, how can we help ourselves?
THE WHOLE HISTORY OF MAN IS PROPHECIC. We either fulfil prophecy negatively or positively, *i.e.*, with or without our will. It may indeed be questioned

whether there is the possibility of the merest stand-still position, for the divine decrees are ever being carried out by one agency or another. God's purposes are not to be overturned or set aside by any waywardness in us; all our acts are alike to him, who has a thousand ways and means whereby to fulfil his pleasure. Therefore it can be no less than our ignorance of what is revealed that leads to the conclusion that we are not to fulfil prophecy. Hence it is no wonder that we pursue the negative instead of the positive course of things.

But happily God has placed a *corrective* against our natural inaptitude to discover his will. Thus science, cradled and matured in self-interest, steps in—disposing to the performance of the very things concerning which, prophetically, we have no inclination or purpose whatsoever. So then science bears the palm of victory where our spiritual judgment ought to have led forth as chief. How far this is being valiant for the truth, and doing our duty as believers in the Bible, I leave you to determine. To my mind the circumstance seems a severe comment upon the superficial thinking of Christians and Rulers, whose discernment reaches little beyond their own immediate interests, but as events press on the outward senses.

Now we are told of a time in which men *will seek* to fulfil prophecy ; when their perception will be keen enough to approve what God has spoken of as one of the best blessings held in store for the civilised world. Aye, the time cometh when the descendants of Abraham will be sought after, and with a bent of purpose too that will clear away every mist from the prophecies concerning them. They are to be a people, "Sought out, a city not forsaken." Moreover it is written, "Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people : and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers."* This familiar language distinctly shows with what hearty goodwill the Jews will be welcomed to their fatherland by the nations that have been led to see the bearings of this great bible question.

Nevertheless in our supineness *science* will take the lead. Whatever transpires in the East there will be this forerunner of the glorious change which is ultimately to take place. In part we have this already ;

* Isaiah 49th chap., 22 and 23 verses.

the Smyrna railway, for instance, betokens those echoes of science and commerce which before long will pervade this boundary of the earth.* A land rich in its native properties, and capable of all kinds of culture, will not be allowed to remain, we are assured, much longer barren and unproductive,—when little else is needed than to call home the oppressed citizens of Zion to their national privileges and blessings. The Jews are a people prepared to all the purposes of civilization and enterprise; their past and present circumstances fully reveal this fact; whilst, in respect of the wondrous future, their community possess all the parts and qualities essential to an enlightened Government and a healthy policy. THEN PALESTINE FOR THE JEWS! †—inasmuch as then will those gracious words be fulfilled :—“The wilderness and the solitary place

* Since these lines were first penned many other great changes have taken place in the East. But the aggregate in Turkey is woefully short of the spirit of progress. Asiatic and European Turkey have but little development. Yet the Turks have always deemed themselves the pink of perfection, and so all inanition of the “Sublime Porte” is at once yclept wisdom. What think you however of the honey-hive of the globe being filled with drones!

† This is no vain, hectic, laudatory declaration—as the annexed scripture sheweth, but one of sober and solemn truth. Palestine is God’s own chosen possession, singled out by Him for purposes

shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God." (Isaiah 35th chapter, 1st and 2nd verses).

purely in accord with His good pleasure. It is the land of the Bible, and of covenants and deeds more durable and lasting than the empires and thrones around. No Emperor, King, Prince, Noble, and Commoner can produce the like valid documentary testimony of right and heritage. This alone justifies what has been said. But there is a renewal under the lapsed issue of circumstances, and so positive and fixed that the nations will yet tremble under the mighty hand of God if opposed to His will. There is then but one prudent course—namely, *to look into these documents and search out the truth*. It will be found that Israel and Judah are to have a presentation of this land—the land of their fathers; and that it is to be done as unto the Lord their God. In brief we may further note that, this hereditary title is enforced by a twofold consideration. The recovery of the Jews themselves as a nation, and the special good that is to flow from them to all nations, peoples and tongues on the earth. Palestine is the *navel* of the globe, and God is pleased to own it as such—that life, health, and happiness may spring forth and be diffused throughout the vast circumference thereof. We all see that a great change of one kind or another is pending in the East: let it therefore be carefully weighed whether we have not a plan considerably marked out by the God of Heaven promising universal good.

I might greatly enlarge here by heaping prophecies together until they became a pyramid in point of number and magnitude. But I forbear, considering that the chapter just quoted is amply sufficient to convince every impartial reader of the bible that the work prescribed to science and commerce has not been over-rated. It remains now that I should draw to a conclusion, and in so doing suffer me to call special attention to what is undoubtedly the pith of the whole question.

The subject brought under review has not been taken in hand from a vain curiosity, obtruding upon things unlawful and forbidden. Nor has it been from a speculative turn of mind, too often gratified and elated with the merest turn of wit or fancy. No. None of these aims and ends have had the slightest consideration. It is that the prophet records a palpable fact which was to be looked for in some quarter—not in his own times, but beyond himself and his contemporaries—that has induced the inquiry as to what and where it might be. This is lawful and right, just and good. We are not bound to accept interpretations of the bible beyond the evidence adduced. And if in the lapse of time we meet with stronger evidence, certainly

we have the greater right to insist upon such being the proper import of the teachings intended to be conveyed. Let none therefore deport themselves as though a mere novelty were introduced to public notice. Find me a better exposition—one that bears out the imagery to more useful and necessary ends—and I will at once forego the conclusions, toilsome though may have been the effort to penetrate the language of the prophet. But rivalry in this sense I confess I do not at all apprehend, because I stand indebted to facts which most can read for themselves:—facts, by the way, which more or less in their very nature serve as a constant and lasting witness to the meaning of the prophets words. As I have shown, God here brings representatively before the prophets eye what is to be unexplained until He himself has worked out the oracle, that all men might see and believe that unto Him alone belong wonders in providence. And this is the more apparent from the existence of the railroad being one of the harbingers of Israel's return to Palestine. God has therefore not simply foretold the construction of the railway, but he has also shown its primary end, both as monitor to the nations and as a thing to be established in the mountain of His Holiness. What can be more plain or more pointed. Let all read

the 10th chapter of the book of Ezekiel carefully. Every image, and every act, applies to the land of Israel. No distorted or laboured application is needed. The scene is simple yet forcible in the extreme; whilst it resolves itself in the glory of the Lord. The glory of the Lord in respect of His beloved Jerusalem, and of the House that shall yet be built. The glory of the Lord in regard of the people that shall inhabit the City, and of His wisdom, council, truth, and faithfulness preserved throughout past generations, and at last made manifest to the nations.

Now, can we reflect on such a scene without admiration? Truly applicable is that inspired sentiment uttered by St. Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen."

Here I have to make a few remarks bearing distinctly upon the Gentile world.

It is no uncommon thing to find the doctrine of Israel's return to Palestine ignored ; or, when broached, as superciliously despised. This however is to be ignorant of the true doctrines of the Bible, and serves the purpose, as much as anything again, to hold the world in blindness concerning the liberty and freedom with which God is wont to bless mankind. Moreover, it is the source of all the idolatry and superstition that so fearfully fetter the races of the earth. Popery can have no better shield for its pretensions. Nor can Mahommedanism ; and, I may add, Tractarianism, also. These severally have but one spirit in operation, though diverse in form, to check enlightenment ; or why such obstructiveness, on the one hand and the other, to a doctrine which infolds so much of the glory of God. The fact is all these made up self-elected systems, in their vain assumptions, cannot bear the light of TRUTH. But truth will nevertheless conquer, and the more conspicuously in this instance by the plan Eternal Wisdom has laid down to secure the result. The Almighty asks no self-sacrifice, no oblation, no generous service of his creatures, as though he depended on human agency in the case ; no, He has made the thing *absolute* by placing the motive-power in the outgoings

of science, as well as in the wants and interests of the nations themselves.

Hence it is no matter of conjecture, but one of great moral certainty, that God is fast fulfilling his purposes concerning the Abrahamic people by what is taking place around us. Almost every day is revealing some new feature in favour of their future destiny. True, Kings and Emperors may not be taking this into account, but for all that the progressive movement is visible. And even if they thought fit to set themselves against this good work of providence, such is the tide of circumstances that their pasteboard obstructions must give way. There is no holding back when science with its iron-horns is for breaking up fallow-ground. And this is the case. New projected lines of railway are constantly occurring in the East, so that before long we may have something attempted that will bring nearer to the British shores, as it were, England's vast Indian territory and its treasures. But this enterprise will only the more fully perfect the designs of God respecting his people. If "a railway of 800 miles in length, of easy construction, from Seleucia on the Mediterranean, by the plains of the Euphrates and Tigris, to Bussorah on the Persian Gulf, will give

England the first strategical position in the world (at a cost of £6,000,000),” as stated by a letter in *The Morning Advertiser*, May 31, 1860,—then I say let England arise and perform the work ; for, whilst self-interest in regard of her Indian possessions suggests the undertaking, there is in it a feature that bears upon the express testimony of prophecy which is of yet further account.*

• My limits will not allow me to enter upon the political and social questions here raised ; but this much I have to say, whatever British capital and enterprise may do in Asia and European Turkey, must in the very nature of the case converge into those lines of prophecy which, as we have seen, hold forth the restoration of the Jews to Palestine. And I consider it but

* Monsieur de Lesseps in the Suez Canal enterprize has done a noble part, and deserves well of the nations. Perhaps another great achievement awaits his genius, though rather opposite in character. The river Euphrates is to be dried up, *i.e.*, diverted in its course, as it would seem. This great undertaking may yet crown M. de Lesseps with fresh laurels, for it stands notified in respect of some grand purpose of usefulness ; when the soil of its bed and sub-strata may be of high value in the matter of husbandry, &c. Arid and sandy places can be thus fertilized, adding to the world's wealth and health ; and withal a railway of some note established as the highway of the East. (Rev. xvi. 12.)

doing justice to myself to name, that for years past this event has been most clearly and pointedly proved to be England's safeguard and highest honour. I refer to my "Tract for the Times," published in the year 1844. But England's legislature have been indifferent to the question, not sparing however one hundred millions of treasure in a fruitless war, when a quarter of that sum, by the concurrence of the powers interested, would have promoted the establishment of a nation whose destiny is the world's good and the matchless glory of God.

But we have said the railroad is to be pioneer. The land of Israel is to have its development—its people—its city—its commerce—its renown—by this means, despite the hindrances standing in the way of that more dignified legislative mode of doing things. God will not submit to be cheated or robbed of a whole nation to gratify any of his creatures. The mighty of the earth therefore had better set themselves to inquire into this question, than shelve it as they have done, and may yet be disposed to do. The time of dallying is over. The fate of circumstances is pressing. A change in the East must take place. Fictitious appearances will no longer do. The nations need a settle-

ment. Expansion to enterprise is wanted. The millions want greater and better sustenance. In short, instead of the sword and the alarms of war, on all hands, the people want to handle the ploughshare and the pruning hook.*

* I may be excused in giving a special note on policy here. The decay of the Ottoman dynasty is irretrievable, and the Great Powers are masters of the position. It is for them collectively to determine what shall be done. Hopeless expenditure is now at an end. Turkey has had a lease of 21 years to borrow and spend. Reforms, civilization, and progress have been the nomenclature of this undertaking, but results are a disappointment and a snare. What then is to be done? Are the bondholders to be cap-in-hand to their borrowers, and still feed the exchequer with supplies, or what? Reason says in all bankrupt concerns of a commercial character the assets should be in the hands of a commission. So here, for states and nations cannot repudiate their obligations at pleasure any more than trading communities. Then the Great Powers are virtually constituted that commission. They should therefore without exception be confederate—not for war, but for a solution of the Eastern problem. They should seek the establishment of quite another government—one perfectly neutral in respect of their own individual nationality, but bold and strong in their mutual compact. Freedom, industry, and progress demand this. Such a government backed up by £20,000,000, forfeit money, upon departure from treaty engagements, will negative war and its forerunning evils; keeping open this centre of the globe to all communities with rights of settlement and property alike to all. And how far such an operation will act favourably on the Great Powers themselves may be gathered from the fact that, they will be able to save at least THIRTY MILLIONS STERLING PER ANNUM in reduced armaments, &c., inasmuch as the

A beautiful land in a state of decay and rottenness is a disgrace to any people. And such lands there are without tillage, and without culture so to speak. Yet these governments claim defence and protection as

great quarrel pending will be done away with. The Eastern question may indeed be said to have taxed England from 3 to 4 millions annually—over and above the cost of the late war: and the more military nations about 6 millions. And further, this inspiration to settlement, industry, and commerce in 5 years would be a nett gain of as much more or even greater returns. This change of course affects the existing sovereignty; but whether adopted or not the Sultany becomes extinct if its borrowing powers are null and void. It is a singular fact, the Sultany is as much doomed by peace as by war: its resuscitating strength being gone it is but the semblance of a power; the talk of civil progress and reforms therefore, viewed by the past, is but vaporizing. And it may be fairly asked, how can old institutions exist on new foundations? The Turks themselves know this: hence their tardiness and reticence. But the bondholders are now the more considerable party. The Sultany has literally delivered itself over to them, notwithstanding the high notion of supremacy. Furthermore, their interests are certainly to be guarded by the several powers; otherwise a Turkish money-raid is made on more than a million families, which is a planting of Turkdom in Christendom beyond all precedent and endurance. Now it is plainly shown that a pretty round sum is expended yearly by the nations, occasioned primarily by an old government, whose effete condition has kept the world tip-toe with contingencies of a warlike character. Is this wisdom? I will only add that, all redundancy in the labour market by the change predicated would be more than absorbed in the new fields of industry opened.

though they were the best of conservators. When will they awake from this drowsiness! When will they understand the philosophy of human nature! The mind recoils from a spectacle so insensate. But there is the thing itself, and to the very letter, while there exists a people only to be called from their hiding places, whose energy, skill, and labour are equal to anything, and whose history is the telling point of rare specimens of prosperity and success.

Now as the sum of all my argument.—Let us learn to see God in science, and thereby admit his teachings of science in the Scriptures. These two points attained we shall be wiser men, and more consistent believers. This is a non-surrender position towards the worldling, whose vanity is so great that in looking around him he thinks all inventions and improvements to be the fruit of human genius. Whereas God is working out his own plans by these things, as well as having claim to the gift of this strength, wisdom, and knowledge.

But more especially let it be observed, that the whole scheme of mechanical skill and science developed in our railroads, steam-ships, &c., is inaugurative as well as illustrative, of an epoch in the world's history fore-

ordained of God in the land of Shinar. This we have seen in the vision. For in examining this model of machinery—while it corresponds wonderfully with our own—we perceive it to have certain peculiarities which mark it for another part of the globe. And such is the distinctiveness of the divine purpose, that we are reminded to look to Oriental climes for what is most explanatory of the amber, the crystal, the beryl, and the sapphire. No doubt embellishments and improvements are here deducible, when, instead of close confined carriages, saloons and so forth, will be incorporated into this wonderful system of transit; and when, perhaps, the pleasing and beautiful will have their share in the arrangements: light, air, and scenery being admitted on a more generous scale than is compatible with this climate and mercantile nation of ours. Climate alone will suggest some of these things. But there is the nobler feature, namely, that steam transit is ultimately to serve the purposes of religion on the grandest scale, as implied by the expression, “The glory of the Lord,” which also insures the guardian presence of the Most High. In such a case men may fly as on the wings of eagles or of lightning and fear no evil, for God will be with them. The age of Jerusalem’s resuscitation is to be a wonderful age in every

particular. Do men speak of swift travelling in what is now realized? To Israel is reserved the swifter transit by the more perfect state of machinery. Do they talk of the telegraph fulfilling their behests in a moment of time? In Israel's day the whole world will be susceptible of this energetic agency—at the rate perhaps of 1,000 miles in a few seconds.* The sentiments, feelings, and interests of all nations will then vibrate on this nervous chord and bond of union. The prospect is joyfully felicitous. It will not be vain boasting, treachery, and deceit that will animate civil society in that day, but truth and righteousness pervading all things in honour of the Lord of Hosts. There are events in Israel's future history not so much as dreamt of in the present whirl and bubble of public affairs.

And here let me call to remembrance that all the subtile agencies with which we are becoming so

* Electricians have the notion that the action of the wire is instantaneous throughout; but it may be questioned, because a certain inertness is ever supposeable to attend great distances. Indeed, as space involves measurement, so measurement involves time, be it soever infinitesimally small. Hence we at once conclude that seconds transpire. This, I think, could be satisfactorily tested by an electric clock dial, provided the counterpart one registered our mean time.

familiar are expressly God's. They are his in their combined and separate forces. We are taught the use of them, and that is all. They are parts of his armory—a portion of his treasures—and severally his servants. Combinedly or separately they are terrible but as He governs the system that contains them. And so in the reduction or expansion of their nature, whether in respect to the existence of man or the appliance to which they are brought by the skill of science.

Now what shall I say more. Time would fail to tell the whole history of these wonders. We can only admire the wisdom of the Creator. His superintending providence. His vast resources. His purpose to honour man. His teachings. His power. His goodness. We cannot reckon up His gifts in order unto Him : they are past numbering. We know but part of His ways : and yet we know enough to assure each one of us that but for God the world would be a total blank—no other than a dungeon of deep and dark despair.

But to close. Let the testimony that has been furnished animate to large conceptions of the Divine Majesty. God is not shut up in the heavens ; nor is

He confined to the spiritual wants of man alone. When He created the heavens and garnished them, He founded the earth also. He planned man's labour in the first instance, and thenceforward so He has proceeded in his providence towards his creatures.* We act our parts on the stage of time by the determinate counsel and foreknowledge of the Creator. Hence in matters of science we are but his instruments, just as in all other things. Consequently that appeal in vindication of rights, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Thus our position to be seemly must be one of humility—one of deference to the Most High in all our undertakings and ascriptions. Moreover, we are told that "The earth is the Lord's and the fulness thereof," &c., so that all knowledge, power, and riches are his. Then it comes to pass that we have science for his pleasure, although it be to our profit. Yes, "Thou hast created all things, and for thy pleasure they are and were created," says St. John, in his holy

* Isaiah xxviii. 23—29.

jubilation to the Lord God Almighty. It will be well therefore if these views guide our thoughts and aspirations.

However, let us not forget that whilst science may not in every instance carry with it the divine impress, so as to bespeak its great original, that it is strikingly otherwise in respect of machinery. Here we have an epitome of the intricacies of nature, both as respects parts and means,—adjustments that go far to prove the wheelwork constantly in motion, and as constantly presided over, in order to keep the world in being. Man may learn much concerning the great architect of the universe in such complicated undertakings. And we have seen that this is no mere matter of theory, but a fact forced upon our notice by a prophetic illustration, now, unwittingly as it may be, almost universally established and exhibited.

But as regards the prophet's testimony itself, even greater things have been shown. We have seen that steam-power has been prospectively applied and made known to man long before his intellect could appreciate the design ; and that even to this announcement there has been a very imperfect recognition of the

divine intention concerning it. We have learned, however, that it is GOD'S GREAT TIMEPIECE, indicating the prospects of his people Israel. Men may gainsay the prophets, as they have done, upon this, that, and the other; but here is a sign given which they themselves have set up, that signals the nations of Ezekiel and his visions. Now, as they cannot contradict the work of their own hands, I assume that they will not presumptuously disown the Chief Engineer in the work, or withhold from him the honour due to his name. Sad indeed it must be if men of science, as well as those that co-operate with them, should allow pride so to darken the understanding as to go on fulfilling the divine decrees not knowing to what their labours properly tend. In this work of the railway, however, God has fairly taken the glory to himself; whilst he has as fully immortalised the period of Israel's return to their national standing, wealth, and prosperity among the nations.

And let it be observed. Their gathering will not be as the fortuitous conglomeration of atoms—at best a tardy and uncertain process;* but a mighty

* The doctrine of "atoms and molecules" is a blind buzzard affair. What else can it be? surrounded as we are with the pure and brilliant light of God's revelation to man!!!

and impetuous influx from the tributary streams of life that pervade all countries, bringing forth the descendants of the long lost tribes from their fastnesses. So saith the scripture in Isaiah (chapter 60, 8th verse) —“Who are these that fly as a cloud, and as the doves to their windows?” Here then is a people prepared for everything, whether of literature, language, science, agriculture, commerce, or industry — whose social and political economy, according to the testimony of holy writ, without exception is to be brilliant in every moral excellence. What an impetus then may be given to trade, and what resources opened up to the world, by our having regard to the statements and foreshadowings of prophecy. Say not that the time is not yet come for the movement—**THE TIME IS COME!** Nor that the nations will not aid the project: the Almighty will take peace from the earth till they do aid it! God’s honour is concerned in the question: He declares his word to be truth and faithfulness! What then is there to hinder? Nothing I say! There is no obstacle in the way that is not at once removeable. The nations may dislike the unfoldings of prophecy because of the delusions, impostures, and woful systems of government they have practised upon mankind, which the Lord Jehovah has said shall come

to an end. But will they fight against God, giving no heed to his testimony? Then we shall see who is the arbiter of nations! We shall see who holds the right to determine what shall be! Yes, we shall see God to be terrible out of his holy places! "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23rd chapter, 19th verse). Behold then! He hath said of Jerusalem and his people, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." (Isaiah 60th chapter, 15th verse), Yes, and taking the more vivid translation of what the prophet records of the future grandeur of Jerusalem in the 54th chapter, it is said:—

"Behold I lay thy stones in cement of vermilion,
"And thy foundations with sapphires;
"And I will make thy battlements of rubies,
"And thy gates of carbuncles;
"And the whole circuit of thy walls shall be precious stones."

Such then is the testimony of holy writ, more fully amplified in the 21st chapter of the Revelation by

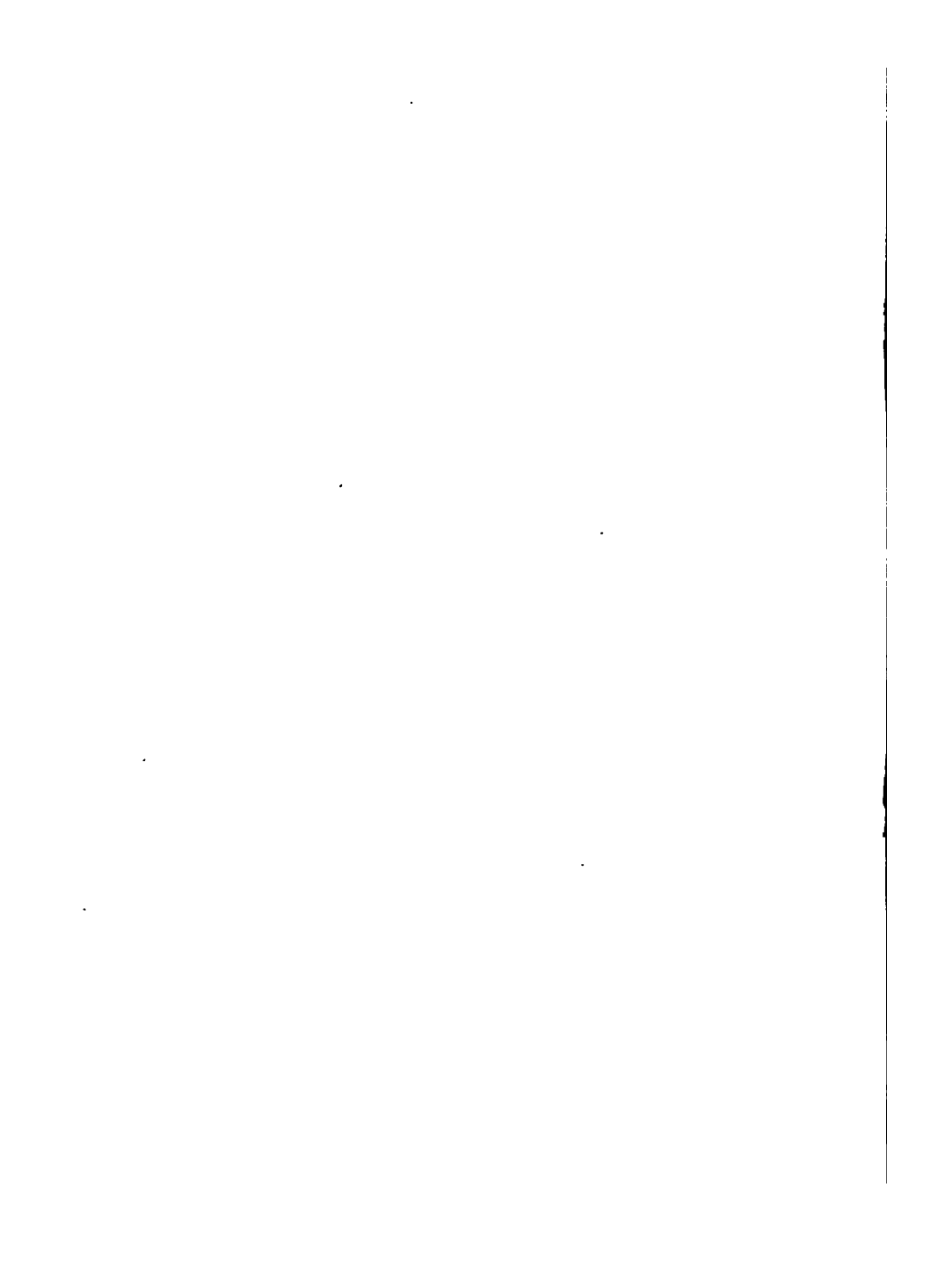
St. John, concerning "The city of the Lord,"—"The Zion of the Holy One of Israel." Truly hath God said, "I will be exalted among the heathen, I will be exalted in the earth."

Hark ! in the distant region of the north there sounds
The chariot wheels of Him, whose goings bound the
Everlasting hills—sacred in displays of power divine.
The echo tells in lumid streams of light, deepening
Upon the prophet's gaze in mystery most profound.
'Tis not a tale of woe though wrapped in lurid hues ;
But one whose portents beacon better things to man.
The scowling tempest mantled
In the whirlwind's blast—is not foretold ;
Nor wrath, nor vengeance, in mingled elements of
Fire and flood. The scene is grandeur in rich
Displays of thought, power, and potency of will—
O'er shadowing the abodes of space terrestrial ;
Linking mankind in one confederate bond for
Mighty things to come !
Science beams forth in majestic forms,
Artistically wrought by wisdom's plastic hand,—
Beyond the grasp of finite minds untaught to tread
The higher pathways, knowledge in time unfolds.

The ethereal art unveiled at once expands—
Shoots forth with meteor speed athwart the mind
of man.

By penetrating eye, that nobler glance of soul,
The plan is seen—Omnipotence decreed
Should circumvest the globe.
Science thus born to mightier deeds goes travelling on,
Gathering fresh glories from the lapse of time ;
Till comes the golden age—when all's fulfilled !
Then dawn the day to brighter scenes of life,
Guided by laws most pure, most wise in universal
Good : that Nature and Art alike may yield
ALL PRAISE TO GOD !





ESSAY.

NOTICE.

THIS Addenda or Supplement is chiefly an illustration of certain great principles briefly mentioned in the preceding lecture; but which unquestionably, in point of origin and tendency, are deserving of the consideration here assigned them.

Supplementary Essay.



IN the foregoing lecture I have opened up some of the mysterious signs and figures of the prophet in relation to the creative wisdom and power of God manifested by science and the social arts. That science and revelation are closely combined who can doubt. The one is a fruit of the other. Revelation has caused birth to be given to noble conceptions of genius. But as my explanation is something new, it may subject the entire question to some degree of criticism. Now whilst that is to be expected, it has appeared to me that some collateral aid, of the general doctrine laid down, may serve the useful purpose of showing the bible to include all things appertaining to man's destiny in the present world; and therefore that the useful arts have their place in its pages.

The Bible it should be observed is not a dry book of ethics and polemics simply considered ; but a book of vast wisdom and foreknowledge, laying down propositions and principles, and opening to view plans of action and fields of enterprise, all more or less sketched out by the unerring skill of the great architect and ruler of the universe. God has, so to speak, drawn out what is to be, as in like manner the former things that have been, whilst this procedure with the greater accuracy reflects his wisdom and order of government in abasement to the pride of man. But it is to be admitted this line of things is subordinate to all that is spiritual and everlasting. Yet the social destiny of nations, with the advancement and advantages of civilization, is as much a matter of fact in the bible as the sublime work of redemption. God has furnished us with abundant testimony that He knew what was in man from the beginning, and that his increase on the earth would urge forth manifold appliances from the depths of knowledge suited to his aspirations of dominion. Mankind rule now more by commerce and enterprise in the useful arts than by the power of the sword ; so that, although the millennium is yet to come, we have a broad surface of influence purely derived from the power of invention. But what

is invention in itself? Is it not the unfolding of intellect which has been restrained by the great author until the fit and proper time, in obedience to the omnipotent law of his own sovereign purpose and will! All sound knowledge is an inspiration of the Almighty; and its expansion especially so. He gave it in the first instance, and claims the disposal of it at pleasure. Now this reserve is marvellously manifest in that the prophecies declare things which shall yet come to pass. The past, moreover exemplifies in a forcible degree this principle, for there is nothing which has been but as it was predicted by the farseeing and allwise God. The ordination of things, therefore, has been and is of Him. His spirit has variously breathed forth this wisdom to the notice of man. So then when we gaze upon the works and wonders of art around us, we can only satisfactorily account for them upon the principle of divine intuition. Not that this necessarily makes the subject of such discoveries a favourite of heaven, but simply that God chooses the instrument for the end designed.

If we look closely into the figurative language of the bible we find that God has often veiled from general gaze some of the grandest schemes and results

of science. This is partly shown by what we have explained of the figures used by the prophet Ezekiel. But the statement applies with equal force to other prophecies of scripture. For example, Isaiah speaks of great changes in the land of Judea geographically, as well as socially, by the progress of science.* And so the other prophets generally.

Now here stands foreshadowed a time when habitation and improvement will take place on the principles of modern culture and science. The return of the Jews to Palestine will undoubtedly carry with it all the improved arts, and as an event late in the world's history dispose to every facility both of abode and transit: indeed the prophets say as much, employing rapturous figure in exhibition of the great events they were called upon to record. But this just shows that the word of God has marked out all progress, and that the iron age of railroads is the specific time for greater developments than have yet distinguished the history of man. And again, we have therein the forestalling of man's inventive genius and enterprise, so that when the world's greater glory shall come to pass it will be God's excellent wisdom that is chiefly acknowledged.

* See 40th and 51st chapters.

Other lands, besides this bible land, having this spirit of wisdom displayed in them—as we witness in the present day—do not extort from man his Maker's just meed of praise; the work is too familiar and progressive to provoke those high emotions; but when that despised land shall become the scene of action so extraordinary, then will men see and acknowledge the hand of God. It will be at once owned that the Lord hath done this; that the visions of prophecy, instead of being solely ethereal ministrations of the spirit, are sterling and startling facts of science, accompanying equally the best blessings of providence and of grace. It should be remembered that the bible speaks particularly of eastern lands. Palestine, Egypt, and Assyria are specifically spoken of, and with special reference to the latter day. Ethiopia or Africa is not forgotten, whilst other countries are not entirely overlooked. But Britain and the rest of the islands of the seas are mainly distinguished for the early reception and continuance of the word of God amongst them. This, however, is as clearly shown to be with respect to the auxiliary aid which they will afford to the great triumph's of Jehovah's purposes in the earth. Our national glory, therefore, is in furtherance of God's vast designs;—the completion of those purposes

which stand budding forth in the united testimony of prophecy.

In further regard of the language of the bible, it is to be understood that there is no act of inventive genius in man which is not traceable in its pages. We are apt to say this and that is new, forgetting the great principle that there is nothing absolutely so, for all is derived from some source of knowledge having existence vastly earlier than the things themselves or the dates we affix to them.

We have seen how accurately Ezekiel delineated the railway scheme, and the potency of steam itself; and even the electric telegraph, although figures are employed which greatly concealed the true meaning till the fulfilment of his wondrous prophecy. And so we shall find in respect of other things, that thought has been derived in manifold cases purely from the word of God. It may appear simple, but yet it is true, that the steel pen owes its existence to Job's expressed desire of having a pen of iron wherewith to write his sorrows on the rock; and so in respect of iron beds, Og, king of Bashan, having one of that

material.* These things may appear trivial in themselves, but they carry within them the great truth that God is beforehand of man in all things, and that even to Oriental lands we have often looked, casually as it may be, for the idea that has carried forward to perfection some of our greatest enterprises. In gunnery, again, who can dispute that we derived the art from the Turks? and whence did they obtain it but from the marvellous picture given by St. John in his book of Revelation? The apostle by the spirit of prophecy simply foretold what should transpire in an approaching age of the world; but these renegades, assisted by a fallen ecclesiastic, (Rev. ix. 1) caught up the idea and established the greatest of all park artillery ever known in the world. Perhaps there was never another gun foundered for size like that at Constantinople.† But, this apart, we see how this branch of military

* It was $13\frac{1}{2}$ feet long, and 6 feet broad. A pretty good sample of upholstery in ironwork, and as much needed by this giant of a man.

† Modern science is an exception, I think; and as I am not in possession of the weight of this piece of ordnance, I cannot speak with accuracy and confidence. It may be that the 81-ton Woolwich gun is the greater prodigy; if so, no more need be said than that the originators have out-Turked the Turks. Small arms also date their rise at the above epoch.

science originated—that it sprang from what God was pleased to make known as a terrible scourge coming to pass on the face of the globe. Thus humbling is the lesson to the greatest pride man is prone to ; for military science is the most enthusiastic of all the sciences known.

But taking the plainer arts, are we not taught them in the first instance by the word of God ? Every instrument and tool we can well think of has its place in the divine testimony. And so it is with respect to everything artistic and beautiful. Whilst the use of metals is amply referred to by the circumstance that Tubal-Cain is said to be the first artificer in brass. What we learn therefore from the ancient cities, such as Egypt and Nineveh, are but afterparts of that intelligence with which God has endowed the human mind. Brickmaking, for example, was known long before Egypt had existence. The Tower of Babel and its city first suggested and stimulated a work of this sort ; for, whatever previous need mankind had of this material for dwelling houses, their lofty and presumptuous aspirations in this instance would not allow of massive stones being so elevated.* And it may be questioned

* Read Genesis xi. 1—4, also Gen. iv. 17 where it is seen that Cain was the first builder of a city.

whether the art of pottery does not also reach far beyond our common ideas of the date of its early use. Job speaks of "potsherds," or broken vessels of the kind; whilst Jeremiah was commanded to go down to the potter's house and see the clay wrought upon the wheels. This, though much later than Job's time, or even the Egyptian and Assyrian ages, suffices nevertheless to show that the mainspring of art resolves itself in the teachings of the Supreme Being. As the first cause, God gave to man this knowledge, recording these things in his word. We are careful to note this because here lies the strength of our argument. Man is disposed to disown his absolute dependence on his Maker, but the Divine wisdom has been as far-seeing in the records given. It may appear in some respects of quite secondary importance that the immediate hand of God be seen in these things; but upon close inquiry the true feature of the case is otherwise. Either God or man must claim authorship of what is so done in the earth, and, as a self-evident truth, it is only to the degree that He is thus owned that He is glorified. Moreover, as it is said the whole earth is full of His glory, we can only conceive rightly of that fact by ascribing to Him all the inventive genius displayed in the works around. Indeed, next to the spiritual bless-

ings He gives, are to be classed those useful accessories of social and civilized life.

The scriptures in having records of so much that is social and artistic in the ways of human life, may be fairly taken, then, as teaching the great practical lesson of humility in man:—that it ill becomes the creature to boast of anything as the work of his hands. It is seen that all knowledge in man is dependant: not self sustained, but derived from a chain of causes, hidden perhaps for the most part as the originating stimulus, though clear and defined as the object presented to the mind is traceable to some framework or pattern at first received from the infinite wisdom that giveth man understanding. For example, and let us philosophise as much as we please, a plough is not more a plough now than it was at the beginning. Whatever alterations have taken place in make and shape they are but improvements suggested by growing wants and enlightenment of the age; the original idea was clear and to the purpose, and it was just that knowledge that came to man as an inspiration from the Almighty, the all-wise Creator. So it is in every other degree, whether the art be of the humblest class or of the highest order. Severance of an original idea

we cannot make, for all things are sustained by a connection which it pleased God to establish at the earliest period of the human race, that He himself might alone be glorified. Hence the truth and force of that saying of Solomon's, "There is no new thing under the sun," &c.* This may be a hard lesson for some to learn, but it is one of importance. Pride of intellect may revolt at this reasoning, still the fact is unimpeachable. But no wise man will be unwilling to bow to the Divine testimony: the rather he will readily see and acknowledge what great things have sprung up from small and simple beginnings. He will admire the skill and wisdom of former ages, however much he may extol the elaborate perfection of his own. The well-instructed mind will never overlook the proximity of circumstances in matters of invention and art, whilst there is enough openly to admonish the self-sufficient and presumptuous.

Now, to enumerate all the varied things connected with art spoken of in the scriptures would be needless. Anyone with a concordance can do this. It is sufficient to our purpose to point out how wonderfully the bible is constructed, that it should hand down

* Ecclesiastes i. 9—11.

to posterity the origin of all things, and that too specifically to teach man that he is directly indebted to his Maker for all that he knows and performs in the matter of handicraft. When Jubal became a teacher or composer of music, and Israel as a people gifted in the art of embroidery and so forth, it was from God their instructor. And so it is said in the needful art of husbandry. But why should this prominence be given to things common, if it be not to remind the creature that all strength and wisdom is from above—that it is God that adapts means to the end, He operating upon the intellect of man in performance of all his pleasure. How distinctly this is marked out in the case of Noah, the first ship-builder the world ever saw, when he prepared an ark, whose capacity, proportions, and fitness were carried out according to the Divine plan. But here also was the idea and use of ships which made Zebulun so famous in his day.* Traversing the great waters therefore sprang from the renowned model of art given by the Supreme Being. Sad as the occasion of the Deluge was, among many other things there was evidently this fruit of knowledge derived from it. As mankind increased, this memorial could

* Genesis xlix. 13.

not but inspire the art of navigation and all its accompanying details of ship-building, &c. Knowledge is a tree that grows from the smallest seeds, therefore it is not too much to presume as we have presumed respecting this wonderful structure. Indeed a moral necessity urged to emigration as the descendants of men increased, so that ship-building properly ranks at an early date after the flood. The confusion of tongues (the origin of languages) in the City of Babel was a disposing cause to this ; the close tie of kindred being broken on that occasion, dispersion was the consequence. Such are the ways of God that he brings good out of evil, light out of darkness, life out of death. He magnificently overrules the adverse circumstances of the creature to the happiest results. Thus there is no searching of His understanding.

We gather then a mass of useful instruction from the scriptures, such as has been laid up from generation to generation in benefit of man. It is a vain conceit therefore to boast that man can do without the bible : the short is, man is indebted for all he knows to the bible. It was when this book first visited our shores, orally and literally, that our ancestors flung away their ignorance and superstitions ; the

barbaric mind yielding to enlightenment and civilization. That work accomplished genius and invention followed ; and now as the result what were first principles have expanded into growth and maturity. But observe, these first principles are the point : without them all is a dead-lock, as we say,—a perfect standstill.

It matters not, as we have shown, to what the mind of man is directed, as a thing useful the bible has something original respecting it. If it be Husbandry, Botany, Architecture, Sculpture, Drawing, Painting, Music, Moulding and Manufactures, or the learned arts of Language, Poetry, Physic, Laws and Legislation, there is a something the very germ of science and useful labour to be found in the bible. And it is no more than just further to state concerning this most wonderful book, that, there is no inspiration in man, *of a legitimate order*, which has not guidance by its teachings. It is when the hand and heart are directed by the God of heaven that man doeth wonders. Take the Temple of Solomon and the City of David as a specimen. Whilst in respect of the valuables, so denominated for their cost and rarity, who is not familiar with the account of these in Aaron's breast-plate &c., and in the catalogue furnished by St. John's

book of Revelation. Traders there have been who have had their first business impulses in costly gems from this knowledge, let them have enlarged ever so much by the after touches of observation and experience. Man is therefore an infinite debtor to his Maker on the commonest grounds of social existence; but in respect of things Eternal, for which the bible is primarily written, the obligations are stupendous—beyond the power of words to utter.

And with regard to valour and the voice of song what people as a whole are like the Hebrews? In them we have examples of bravery and the use of arms that show loyalty and love of country in the finest style of military discipline. But at the same time war is shown to be a calamity, a judgmental act of the Dread Sovereign of the Universe. The military element has ever been a formidable power of this sinful world, and God has used it to the overthrow of nations and individuals in vindication of His supremacy and right; and as often for the express purpose of showing the insanity of the human mind, which acts by the wills of the flesh than by commands from Him. Hence, while military skill for defence is to be applauded, its aggressions can only be justified when the

provocation defies all remonstrance. But at best the power of the sword in this age is a very critical administration. Happily we are verging upon a period when war shall cease, when its horrors shall only be mantled in remembrances of the past; for, although judgments are yet to be looked for as from the immediate hand of God in fulfilment of his prophetic word, the time will come when men will learn the art of war no more at all. Swords are to be beaten into plough shares, and spears into pruning hooks, when the peaceful reign of goodwill and universal brotherhood takes effect. This however is to moot a question not palatable to the tooth of man's wisdom, yet it is one of the many things derived from that source of knowledge which is the original of all things.

Now it has not been our object to enumerate all the bible contains, but to specify certain facts in the hope of regenerating the common opinions of men, that they may glorify God as God in the whole region of creation. The vast empire of materiality is His: the properties which it contains, therefore, with all the appliances and expansions of science, together with every useful art and handicraft are for His glory. "Through Him, and to Him, and for Him are all

things." Hence to whatever our attention may be turned the same grand and momentous truth meets us on every hand. Well would it be if our minds had a deep and lasting impress of this great and startling doctrine. Religion demands it! Reason demands it! And Truth demands it! There is no getting clear of this all-pervading law of universal nature.

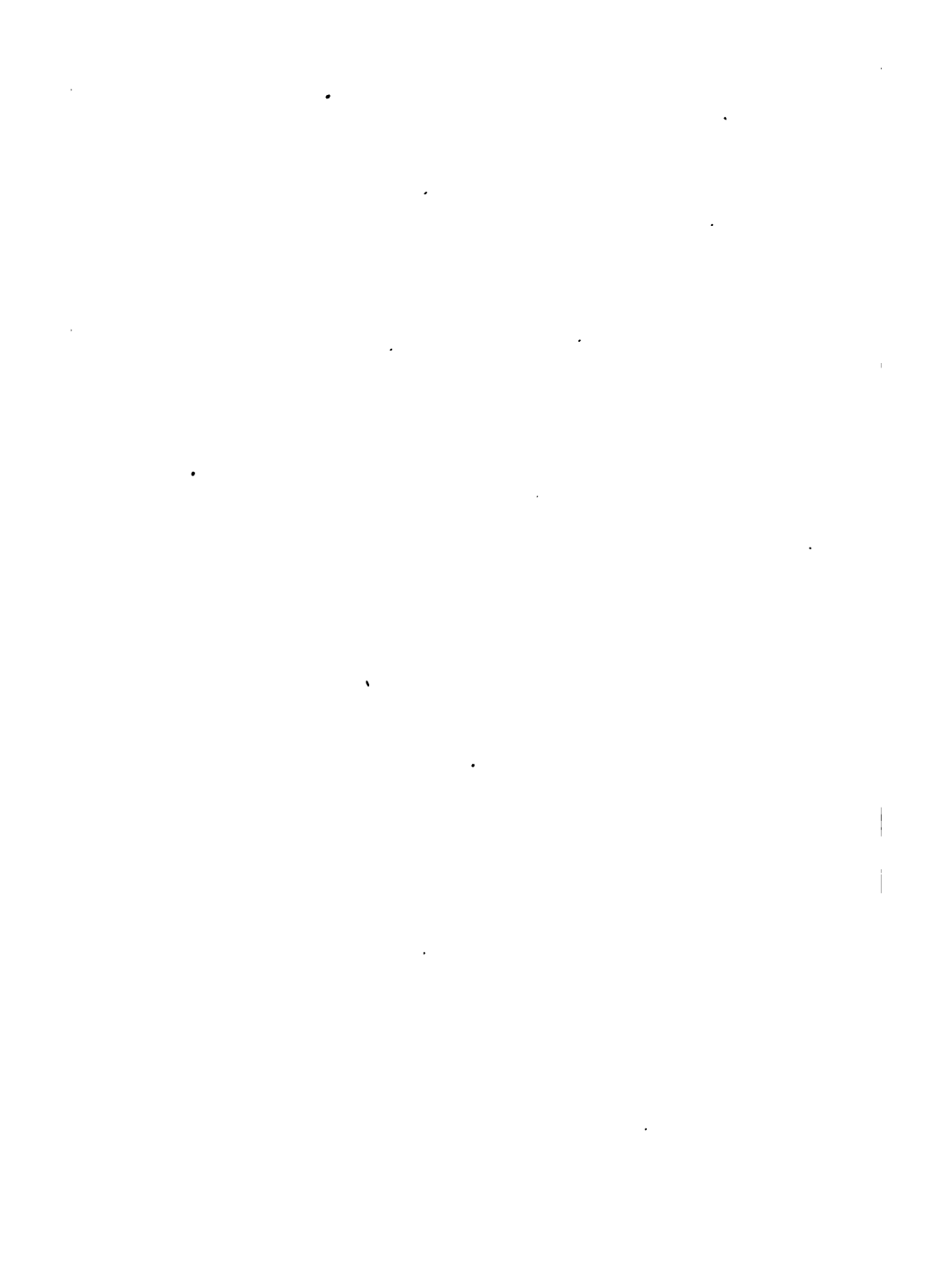
We have then so far demonstrated a great principle—one which reminds us that all wisdom and strength, even in the most ordinary conditions of life, come from God. The first thought and the matured purpose—the beginning and the perfecting, are seen to come from Him. The prophet Ezekiel saw this in the gigantic scheme of railroads presented to him in vision, together with the principles of power to be brought into action which would revolutionize the face of the earth;—THERE WAS THE ALMIGHTY GOD AS PARAMOUNT TO ALL AND IN ALL. Now it is to implant this apprehension in our day that this fund of thought is given; whilst it is the happiest feature of this prophecy that it tells us of good and great things to come. Science and art then—engineering especially—have abundant reason to magnify the wisdom of God in his works and ways.

Now if the gold and silver and cattle on a thousand hills are His—and God says they are—His eternity and dominion being proof; it is as truthful that all the amazing and varied works of science and art are His also. He gave strength and means for their accomplishment. It is he that provideth all things, both skill and material, with strength of arm to frame and shape accordingly. And what is man's life but a continuous act of sustainment by His power and goodness. The creature breathes, and lives, and acts by the upholding of his Maker! Then all homage to that August Being who in such diversified forms is the First and the Last of all that is visible and invisible.

In conclusion a useful lesson may be learned from *the great law of simplicity* in Mechanics. That law is the perfection of genius. It is the master-point in all inventions. Without it complications are a source of perpetual difficulty and danger. So we are prepared to say of that wisdom from above, which, as a guiding hand in all things appertaining to man's social condition on earth, is to be acknow-

ledged as the only safeguard to enterprise and success. Hence, in the survey of all things, may the response ever be admiration and praise of Him that giveth man understanding.





Additional Explanatory Notes,

AND ALSO

A TABLE OF THE SIGNS OF OUR TIMES AND EVENTS TEXTUALLY FORESHOWN BY THE PROPHETS.

1. The prophet Ezekiel had this vision four times, differing only in point of enlargement and locality. Chapters 1, 3, 8, 10. This denotes universality, compassing as it does the four quarters of the globe.

2. The meaning of the word "Chebar" is "strength or power." Thus the locality gives the idea of a force that is super-human or above physical nature.

3. The power is spoken of as "The glory of the Lord." Firstly, by reason of its ethereal properties. Secondly, because of the imagery employed. Thirdly, in consideration of the construction itself. Fourthly, in respect of its grand designs. Fifthly, in maintenance of Jehovah's title and appointment amongst men in ways, means, and ends.

4. The name "Cherub" implies "fulness of knowledge." So then it is most fitly given to this wondrous scheme of *locomotion*, succinctly pointed out to the prophet as applying in after ages to the world at large, and with emporium like grandeur to Jerusalem in particular.

5. "Cherub" by priority applies to the Angelic order of beings. But it is applied to man also under extraordinary circumstances.

stances. See the history of Tyrus (Ezekiel, Chap. xxviii.) Scientific knowledge and genius in its inspiration may therefore be taken as the thing signified. And truly all inspirations from God for the good of his creatures are celestial in point of origin. This much sufficiently explicates the prophetic idiom.

6. From the North this appearance was first seen, and how truly the northern latitudes have compassed the grand undertaking needs no comment in proof; nor does the exactitude of prophetic truth in respect thereof. England, however, is distinguished as foremost in this comprehensive work and enterprise.

7. The "whirlwind" was a suitable vehicle of impression on the prophets mind, and moreover it wrapped up the whole of this great revolution of human habits, progress, and thought in a manner notable of the Majesty of God,—His power, His wisdom, and His goodness. All great changes in human society are ushered in by foretokens of one kind or another. So in this instance, for we have the sound and flight as of a mighty travelling host.

8. The number of the "living creatures, their faces, and their wings" we have elsewhere noticed; but it is pertinent to observe that it is in respect of Earth—not Heaven—that these appearances were seen. The calf's foot and its emblazonment settles this point. The whole of this imagery establishes no other conclusion; whilst the varied likenesses given only amplify the wonderful model of machinery so exquisitely set forth.

9. Mind is shown to be predominant. "Whither the spirit was to go, they went; and they turned not when they went." The law of mechanics is here fully illustrated. No surer fixity of truth can be required. The controlling mind propels, and the to and fro movement is a straight forward course throughout. The whole is put into motion or stopped at pleasure.

10. Little more need be said, yet there are some beautiful points claiming notice. The appearance of "lamps of fire" for instance, by which the prophet almost tells the secret of his vision.

How aptly this applies to the arrangements of the railway system! Then again "out of the fire went forth lightning"—the speed of transit. And again, "The appearance of the wheels and their work, &c. : the perfectly oriental style will certainly differ from ours, embracing more closely what Ezekiel says; still ours is the mastery of the one great principle.

11. In this curious model of science and art we have to notice the "eyes" spoken of—"Their rings were full of eyes." The orientals are lavish in ornamentation, and as the prophet was not acquainted with the hard lines of European thought and definition, we can very well account for certain diversities on either part. Eyes, however, carry their own significance—showing alike the human multitude whose pleasures and interests are bound up with machinery. As a passing hint colours are compared to eyes in figurative speech.

12. We are told that "the living creatures and the wheels were lift up from the earth," which plainly is the case on the high level of our railways, so well-known to be above many house-tops, as before shown. This further explains the meaning of "the rings of the wheels were so high that they were dreadful." Take this with the previous note.

13. "The likeness of the firmament" has come under notice already. The grandeur of a Terminus may be elaborated indefinitely, but certainly it is spoken of here. Trains at their going out and coming in are thus most scientifically defined and represented. We seem to have the entire railway system presented to our view.

14. The prefiguration closes with a direct blending of human agency as the operative and governing power. The description is both lucid and striking. "The likeness of a throne, its brightness, and a man above it:" then "as the appearance of fire round about it from the loins upward, and downward:" together with the "rainbow" colouring, all these adjuncts at once culminate in the

now present disclosure of railway enterprise and achievement. Truly the design is manifestive of the creating power of God.

15. What follows in the 8th and 9th chapters is an enlargement of the scene, with some appearance of the laws of electricity as another unfolding of the divine glory. The bodily transposition of the prophet by an extraordinary act of the power of God called spirit, gives more than the semblance of an idea of the evolution now daily performed by the interchange of correspondence on the electric wire. This subtle agency literally brings us face to face, and mouth to mouth, with our distant friends, so that distance is comparatively a nonentity. In this methinks "the glory of the Lord" shines forth with peculiar brightness. Spiritualists, so called, however, and their doctrines, are abnormalisms. "The colour of amber" being mentioned, it may suffice to say that, amber is an emblem of electricity.

16. We are apprised of "six men and one among them clothed with linen, with a writers ink-horn by his side." This man seems to have done a double part, namely, that of Registrar and Engineer, for in the 10th chapter we meet with him among the wheels handling fire, and scattering these "coals of fire" over the city. Now it is not a priestly garment nor a priestly office that is referred to; but a workman's dress and a workman of whom none need be ashamed. The fact his appearance tells of is this, that though few and desolate were the true people of Israel in the city of Jerusalem, yet, as truly as that he scattered live coals over its streets and highways, the God of glory would rehabilitate it in the manner and fashion of an age when *fuel and fire* should be the chief properties in the mode of transit. So then the Steam Engine is a radical sign of Israel's glory! And, by the way, take the hint that coal fields abound in Palestine.

17. Let it be observed, the glory spoken of continually mingled itself with what the prophet was commanded to do and say. This is very remarkable. At one time it was met with at the river Chebar; at another time in the Plain; then on a Mountain,

chapter xi. 23rd verse; then again it was seen at the threshold of the Lord's house, filling that house, as it were, with its crystal cloud. There is in all this much for the mind to settle upon, but one thought only can have place as these notes are too extended already. It is here seen that the crystal power is a purity in the sight of God, as well as emblematic of His resistless energy and potency in the world. Verily all power belongeth unto God.

18. In all human affairs there is the mixture of weal and woe. And it is worthy of note that the element of sorrow finds its place in this wondrously artistic vision. "As for the wheels, it was cried unto them in my hearing, O wheel!" Now this lament in its fore-shadowing carries within it invincible proof that the whole of our structural testimony is correct. Here is that which every mind can comprehend, and should duly apprehend, which *warning voice* is the more prevailing reason for repeating what in substance is elsewhere said. GOD WARNS OF DANGER!—thus He signals the truth in this work of wisdom.

19. We finish with a man of brass, or rather "a man whose appearance was like the appearance of brass, with a flaxen line in his hand, and a measuring rod." This personage is both Surveyor and Architect as his acts and deeds go to show. But there is a further peculiarity about him as a representative man. He teaches the prophet certain things, and Ezekiel was only too glad to see and know them. Hence a New City and Temple are disclosed, with all those modern appliances which mark out Jerusalem as both great and glorious. Now we have had our Brassey's as contractors, but as yet not the man so bright and expert as the figure holds forth. But he will appear and do his work bravely, for God's work ensures the right man in the right place—and at the right time—so the work will be done. Read the 40th and following chapters.

20. This note is to the wise in heart. Of mere antiquarian explorations we have had more than enough. It is time *now* that the serenity of Archæologists and Antiquarians should be parted with. This idol is not the thing the nations want. The age is a practical

and enterprising one. We look for new wonders in the wheels of providence. Nor shall we be disappointed. For the Almighty Ruler has bespoken them, and happy will be the people that fall in with His grand designs. Already a luminous light has shone upon this age of the world's history; but we expect more, that Science and the Bible may go forth hand-in-hand together.

TABLET.

<p>ISAIAH chap. ii. 2-4, iv. xi. 11-16, xii., xix. 16-25, xxiv. 23, xxv. 6-12, xxvii. 12, 13, xxxii. 15-20, xxxiii. 20-24, xxxv. xlii. 9-12, xliii. 6-9, 19-21, xlix. li. 1-3, 15-22, lii., liv., lv. 10-13, lviii. 12-14, lx., lxi., lxii., lxiii., lxiv., lxv. 9, 10, 16-25, xlvi. 6-24.....</p> <p>JEREMIAH chap. iii. 17, 18, xxiii. 3-8, xxxi., xxxii. 37-44, xxxiii., xlvi. 27-28.</p> <p>EZEKIEL chap. xxxiv, 12-15, 23-31, xxxvi. 1-15, 22-38, xxxvii....</p>	<p>RESTORATION declared and variously spoken of with respect to privileges which overlap both history and experience in Israel's return from Babylon. To eliminate successfully in all particulars that return from the forthcoming one is no easy task; but it is not necessary, inasmuch as Babylon has repeated itself, whilst that fact is only the surer evidence that God will repeat the deliverance of His ancient people with yet more signal success and completeness. See St. John's book of Revelation. The scriptures here given show many wonderful things of beauty, order, and excellence; so much so indeed, that the barren and desolate places shall become a sign of God's restoring hand and pleasure in his people. Here are also some chants and songs of praise on account thereof: prayer and praise commingling in lofty strains of sentiment and thought, and as universally expressed. Visions of the glory and power of God likewise are met with, the last quotation being wholly a wonder of that kind, succinctly showing the rise, increase, and full prosperity of the Hebrew Nation. And further, it is to be observed that this restoration to the land of Canaan is not without specific blessings on Egypt</p>
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and Assyria. The Suez Canal is no doubt a preliminary step in this direction, and England becoming a large shareholder therein augurs in some measure the good prophetically announced.

ISAIAH xl. 4, 5, xlix. 11, 12, lx. 17. RAILWAY signs are here self-evident. Already we have surveyed this boundary of revealed truth, and it is satisfactory to know that speculation is entirely out of the question. Palestine will have its railway, and in express fulfilment of bible truth. Yea more, in honour of the God of truth† for it is then that the divine glory will be seen and acknowledged universally. Now this railway is a witness of the restoration of the Hebrew people. God will thus be glorified; it being demonstrated that the divine wisdom is “the glory” that overshadoweth this work of science.

ISAIAH chap. xxxv. 1, 2, xli. 18-20. PALESTINE as here seen stands marked out for general operations. Surveying, building, and planting, with all the accessories of science and modern art, are distinctly brought to view. The House of the Lord appears to furnish a spring of water to vegetable life; then a conduit is seen; and afterwards a broad river. This has its spiritual meaning, but its primary existence is purely the work of science. Observe, science is ordained to pioneer Jehovah's greater purposes and results. Now there are minds keen enough to compass these matters in outline by a three month's survey whensoever the spirit of God shall move to it.

DANIEL chap. vi. 27..... “God worketh signs and wonders in heaven and in earth.”
 „ „ vii. 18, 22-23. “The everlasting kingdom,” &c.
 „ „ viii. 14. A period of as many years as days affecting modern history.
 „ „ xii. 4... Expeditious travelling—the power and prevalence of the press—religious and social agencies.

Daniel's prophecies and St. John's Revelation in part synchronise, the reader should therefore study these books together. The new testament affords ample support to what is here laid down, as also the minor prophets; but truth so forcible and clear is sufficiently strong without this weight of evidence.

*. As for Gog and his host—God will settle the matter with him. Esekial shows his utter overthrow and ruin. The Assyrian army is his prototype, of which in one night 185,000 were slain by the avenging hand of the Almighty. This is God's battle—not man's; hence the effectual deliverance that follows. And mark, the scene itself is overwhelming proof of Israel's coming greatness and renown. Past history has not witnessed this mighty doom.

POSTSCRIPT.

I have not thought it necessary to demonstrate the doctrine of the Millennium, but I invite the readers attention to the seraphic vision of the evangelical prophet Isaiah, whose experience is certainly to be taken as the golden key to this glorious latter-day mystery. So that when six thousand years of this world's history are finished, then will this grand prefiguration be openly established in all its glory. Chap. vi. 1-7.





